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AMARAKOŚA

GEMS FROM THE TREASURE HOUSE OF SANSKRIT WORDS

C. D. DESHMUKH

स्थाक प्रभारी हस्त १९८४-१९८५

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PREFACE

The most prized of my prize books preserved from the year 1912, when I won the first Jagannath Sankarsett Scholarship in Sanskrit in the Matriculation examination of the Bombay University, is 'Amarakośa' published by the Department of Public Instruction, Bombay, printed at Jāvaji Dādāji's Nirnaya-sāgara Press, Bombay. The price of this volume of 376 pages (octavo size), plus 93 pages of index, was 13 annas (i.e. a little over 81 paise in the current decimal coinage system).

It would appear that in accordance with some enlightened policy the Bombay Government subsidized the publication in order freely to make this famous book of reference available to the public generally and teachers and students of Sanskrit in particular. This effort had evidently been crowned already with success, since this was the sixth edition, of 10,000 copies.

The volume contains the text in bold Nāgarī type, below which is the commentary, in smaller type of Maheśvara enlarged by Raghunath Śāstrī Talekar. The volume is described on the title page as revised, enlarged and improved from Chintamaṇi Śāstrī Thatte's edition of 1882 by Vāmanācharya Jhalkīkar, under the superintendence of Dr. Rāmakṛśhna Bhāndārkara, then Professor of Oriental Languages, Deccan College. The year of publication is 1907. The get-up and paper used are good, although now, after over 65 years, the paper crumbles under one's fingers unless handled with the utmost care.

There is an index originally compiled by Thatte Sāstrī and revised by Jhalkīkar Śāstrī, with a separate part for verses thought to be interpolations. According to a note following the title page, the text has been compared with a palm leaf manuscript of 1297 A.D., the commentary also having been tallied with Rāmāśramī, commentary of Bhanu Dixit and other commentaries, by Jhalkīkar Śāstrī.

In his preface Jhalkīkar has placed the age of the author, Amarasinha as somewhere in the 11th century, A.D.—prior to Mammata, in whose Kāvya-Prakāśa, there is a reference to Amarakośa. Amarasinha was apparently a Bauddha.

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There are many kośa works (thesaurus or lexicon) extant from old times, some prior to Amarakośa. Amarsinha has himself testified in the second verse of his work to having gathered together (and consulted) other lexicons. In some verses by an unknown author 26 are enumerated as follows:

'Medinī, Amaramālā, Trikāṇḍa and Ratna Mālikā, Rantideva and Bhāgurī, Vyāḍi, Sabdārṇava, Dvirūpa, Kalinga, Rabhasa, Puruśottama, Durga, Abhidhāna-mālā, Sansārāvarta, Śāsvata, Viśva, Bopālita, Vāchaspati, Halāyudha, Hārāvalī, Sāhasānka, Vikramāditya, Hemachandra and Rudra. Of these, it is stated Amara is ancient. Although Amara is older than Viśva, Hemachandra and some others, evidently there were other older works. Indeed Vyādi is referred to indirectly in the Mahābhāshya of Pāṇinī. In his verse '*Sangrahe etat prādhā-nyena Parīkshitam*', Sangraha is thought by Nagoji Bhaṭṭa in his commentary on the Mahābhāshya to be Vyādi's work of a hundred thousand verses. In the commentary to the Amarakośa in the present volume as many as 86 kośas or kośakāras (lexicons or authors of lexicons) are mentioned.

The first list apparently mixes up names of authors or of their works, while the second gives the names of a few authors within brackets. Thus, Hemachandra (author of Abhidhāna-Chintāmaṇi), Amaramālā (of Amarasinha), Ekākshara-kośa (of Jain Purushottamadeva), Kalpadru (of Keśava), Trikaṇḍa-śesha (also of Jain Pursuhottamadeva), Dharaṇī-kośa (of Dharaṇīdāsa), Nānārtha-ratna-mālā (of Bhāskara), Nāma-linganuśasanam of (Amarasinha), Muktāvalī (of Srīdhara), Ratnamālā (of Irugappa Daṇḍādhinātha), Śabda-ratnāvalī (of Mathureśa) and Hārā-valī (of Jain Purushottamadeva). The following are these works in (nāgarī) alphabetical order:

1: Ajaya;
2: Anekārtha-dhvani-manjarī;
3: Abhīdhāna-chintāmaṇi;
4: Abhidhāna-mālā;
5: Amaradatta;
6: Amaramālā;
7: Aruna;
8: Indukośa;
9: Utpalinī;
10: Ūshama-viveka;
11: Ekākshara-kośa;
12: Kalinga;
13: Kalpataru;
14: Kalpadru;

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15: Kātya
16: Kātyayāna;
17: Kośa-sāra;
18: Gangādhara;
19: Govardhana-kośa;
20: Chandra-kośa;
21: Charaka-kośa;
22: Tārapāla;
23: Trikāṇḍa-śesha;
24: Trivikrama
25: Dāmodara-kośa;
26: Durga-kośa;
27: Deśikośa,
28: Dvirūpakośa;
29: Dhananjaya;
30: Dhanapāla;
31: Dhanvantari;
32: Dharaṇī kośa;
33: Dharmadāsa;
34: Nānārtha-dhvani-manjarī;
35: Nānārtha-ratna-mālā;
36: Nama nidhanam;
37: Nāma-mālā;
38: Nāma-lingānuśāsanam;
39: Padaratnāvalī;
40: Pālakośa;
41: Pudgala-kośa;
42: Bhaṭṭamalla;
43: Bharata-mālā;
44: Bhāgurikośa;
45: Bhugnakośa;
46: Bhogīndra kośa;
47: Mankha-kośa;
48: Mahīpa kośa;
49: Mādhava kośa;
50: Mukuṭa;
51: Muktā valī;
52: Muni kośa;
53: Medinī;
54: Yādava;
55: Ratna kośa;
56: Ratnamālā;
57: Ratnamālā (by Halāyudha);
58: Rantideva;
59: Rabhasa;
60: Rājadeva;
61: Rāja-mukuṭa;
62: Rudra kośa;
63: Vararuchi;
64: Vāchaspati;
65: Vikramāditya;
66: Viśvakośa;
67: Viśva-prakāśa;
68: Viśvarūpa;
69: Viśva-lochana;
70: Vaijayantī;
71: Bopālita;
72: Vyāḍi;
73: Śabdaratnāvalī;
74: Śabdārṇava;
75: Śabdārtha-chintāmaṇi;
76: Śāsvata;
77: Śubhānga;
78: Sansārāvarta;
79: Sajjana kośa;
80: Sarvādhārā;
81: Sāhasānka;
82: Sudhā;
83: Subhūti kośa;
84: Somanandi;
85: Harakośa;
86: Hārāvalī.

Amarakośa has three parts (Kānda): Of these Part I (Pratha-

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mam Kāṇḍam) has five introductory verses, beginning with a simple invocation, which contains the gist of all religions as in the following English translation.

> "Oh wise ones ! Let that eternal one be served for prosperity and immortality who, ocean of knowledge and compassion, has immaculate qualities."

The second verse sets out the overall purpose, which is to teach the whole of the science of designation, with genders, according to a classification and after consulting other lexicons with succinctness Every word being set out in due form, feminine or masculine gender is to be inferred mostly by the grammatical form, in some places by proximity, and occasionally from specific reference. Words of different gender are not given in a cumulative compound (dwandva) or in a collective single word (e.g. for thunderbolt kuliśa-bhidura-pavayah, is not used as the genders are different, but kuliśam, bhiduram, pavih; also not Kha-śrāvanan tu nabhasī, but 'nabhas, kham, srāvano nabhāh). As such, words are being given in an order from which gender can be easily known. The word trishu ('in all three') is used where a word occurs in all three genders. Where a word occurs in two genders, 'dvayoh' is used (i.e. in both genders). Where it is said that a word does not occur in a specified gender, it means it occurs in the other two. Where the word 'atha' is used or the word 'tu' in the beginning, it means that from the difinition of one word or set of words, the Kośa proceeds to that of another. Examples are:

(i) Words for 'praise': stavah, stotram, stutih, nutih are given in that order, the first being masculine, the second neuter and the last two feminine;
(ii) 'Trishu sphulingògnikaṇah';
(iii) 'Mātā-pitarau' is followed by 'pitarau' as the separate inflected forms are first given;
(iv) 'Vahnir, dvayor jwāla-kīlau' for flame, indicate that the last two words are both feminine and neuter;
(v) 'Vyoma yanam vimano'strī' indicates that vimana is not found in the feminine;
(vi) 'Pulomaja Śachīndranī; nagarī tvamarāvatī (tu vamarā-

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vati)'—the names for the consort of Indra are followed by the name of his capital (the capital however is Amarāvati).

(vii) 'Markaṭo vānarah kiśo vanoka atha bhallake' —the first four words are synonyms for 'monkey'; then for 'bhallaka' (bear) follow ṛkshas, accha bhalla and bhalluka.

The whole work consists of 'anushṭup' verses with an occasional 'gītī'. Anushṭup is also called śloka—being best known from its use for the *Bhagvadgīta* (with insignificant exceptions). In this metre, where syllables are counted, (not sets of three syllables distinguished by various long or short sequences) each of the four lines are of eight syllables, the only restraints being:

(1) the sixth syllable is always long;
(2) the fifth is always short;
(3) the seventh is short in the second and fourth lines; and
(4) in the first and third lines the seventh is long.

With the five introductory and two concluding verses part I has 282 original verses and 18 interpolatory verses, making a total of 300. Part I has ten vargas and have been classified into nine chapters of this volume. Part II also has ten varagas. In this part there are 735½ verses, with 14½ interpolatory verses making up a total of 750. Part III has five varagas. With one concluding verse there are 480 original and 7½ interpolatory verses in all. The vargas of part II & III have also been classified as chapters of this volume.

The kośa as a whole has thus 1497½ original and 40 interpolatory verses and including introductory and concluding verses, making a grand-total of 1537½ verses.

The total number of words explained is a little over 12000, in addition to pronouns and verbs.

Among the commentaries known are besides Maheśvara's of Kshīraswāmi, Amarodghaṭana, Raimukuta Padachandrika, of Bhānu Dīkshita, Vyākhya-sudhā and Ramaśramī. (Śivadatta Pandit has a gloss on this last).

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The object of the present work is to draw attention to notable, interesting or unusual words. This choice must in the nature of things be subjective, limited by the author's own learning in Sanskrit. These words are set out in the order of the kāndas, and the vargas. Jhalkikar Śāstri occasionally gives the Marathi equivalents, hailing as he did from Mahārāshtra. I have referred to some of these, as my mother tongue is also Marathi. Occasionally, I have composed a verse line to illustrate the use of a notable word, e.g., embodying *Śasta*, i.e., well being:

Nāro'marād uddhṛta-śabda-ratnai-Radhyā
viveke sukhino bhavantu/
Vyasta—prapanche nata-mastakānām
Samastam-astārti cha śastam-astu//

C.D. Deshmukh

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Part I

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CHAPTER 1

Svargavarga

With a lofty vision Amarasinha begins his immortal lexicon with words for the heavens.

Heaven : Of the nine synonyms given, *Svar* is an indeclinable; the least common is *Trivishtapa*. Since *Vishtapa* by itself means the world, it is not clear why the three worlds should mean only heaven. Of someone admitted to heaven one could say :

Trivishtapāvishta itah sa dhanyah

Gods : *Lekha* for a god is found rarely used in literature, out of the 26 synonyms, since it is almost the only word available for 'writing'. Since Devānām priya (loved of the gods) means a fool, how does one render : 'Those whom the gods love die young'? One could say : *Mriyante Yauvane yeshu lekhah khalvanurāgiṇah.*

Specific deities : Druhiṇa for Brahman, the Creator and Śunasīra[1] for Indra are unusual. Classes or groups of deities : According to the commentary these include Adityās (12), Vasavah (8), Tushitāh (36), Abhāsvarāh (64), Anilāh

1 I have used the word in the following verse:
Sudhīrapi na Siddheyta Vina Sādhana Sādhutām |
Daridrati S'unā S'īram Sunāsīro'pi Karshayan ||

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(49), Mahārājikāh (220), Sādhyāh (12), Rudrāh (11); to this should be added Viśvedevāh (10).

Some of these have individual names, e.g. Vasavah (plural of vasu) are: Apa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūsha and Prabhāsa; or Visvedevāh (sons of Viśvā) are: Vasu, Satya, Kraturdaksha, Kāla, Kāma, Dhṛti, Kuru, Purūravah and Mādravah.

God of Love : There are 19 equivalents for Madana—the god of love, not including possible variants for the 'Flower-arrowed one' or the 'Five-arrowed one'.
The commentary gives these five (flower) arrows as :

Aravinda (white lotus), Aśoka (Saraca India), Chuta (mango-blossom), Navamallikā (jasmine) and Nīlotpala (blue lotus). But it is not always flowers—the five arrows are then said to be unmādane (craziness), tapana (heating up), śoshana (withering), stambhana (paralysis), and sammohana (infatuation). It will be recalled that the use of this last arrow, despite its infallibility, led to the instant incineration of the flower-arrowed one by the terrible third eye of the enraged great god Śiva.

Śiva : Out of the eight names for this god, Sarvañya (all-knowing) also means the Buddha. Śiva has seven attendant minor deities, viz. Brāhmī, Māheśvarī, Kumārī, Vaishṇavī, Varāhī, Indrāṇi and Chamundī. The god-head attributes of Śiva are, as stated in the commentary, aṇimā, mahimā, garimā, laghiña, prāpti, prakāmyam, iśtvam, Vaśitvam (minuteness, bigness, heaviness, lightness, reach, irresistible will, omnipotence and control).

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Śiva's Consort : Of the 19 names Sarvamangala is notable.

Gaṇeśa : There are eight names, all more or less well-known.

Kumāra : The elder brother has 17 names, of which Bāhuleya is not often come across, Ahula being the same as Kṛttikā, the constellation of the Pleides consisting of six stars supposed in their embodied form to have been the collective mother of Kumāra.

Indra : There are as many as 35 names, of which Sutrāman, Svārāt and Turashāh, in addition to Śunāsira are not often met with.

The Apsaras : The divine damsels are supposed to have emerged from the churned ocean (among the 14 gems churned out were Rambhādi devānganāh). Bāna in his *Kādambarī* mentions 14 families of these, but in literature only a few others besides Rambhā are mentioned, viz Urvaśī, Menakā and Tilottamā. Sukeśi, Manjughoshā and Ghṛtāchi do not seem to have attracted writers, although the first two sound attractive enough, with beautiful hair or sweet voice.

Gandharva : Of these celestial beings, prominent in song and dance, Hāhā and Hūhū are appropriately 'mentioned'.

Agni : The God of fire has as many as 43 names, some of which like Damunāh[2], Aśuśukshaṇi, Appittam and Kṛpītayoni are uncommon and intersting. The last two indicate the genesis of Agni from water (krpīta, like Ap, meaning water),—Saptarchīs (will not even a decaying fire destroy) descriptive name: of seven flames—each with a picturesque name, viz. Kāli, Karālī, Manojawā, Sulohitā, Sudhūmk, Varnā, Sphulingini, and

[2] One could say: *Kshiṇo 'pi na kshayam neti |*
Ksha ṇāt kim hyāśuśukshaṇih ||

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Viśva. Dāsā—'Tanūnapāt'—is found occasionally used for 'fire' as in a pretty verse[3] in *Hitopadeśa*.

Demon : Of the 15 words for demon Karbura is rare, while punyajana is surprising.

Wind : Pṛshadaśva is to be noted, pṛshad being explained (doubtfully) in the commentary as a variety of deer.

Kubera : The God of wealth has 17 names, including *Ailavila*[4] (also Aidavila or Aidavida), the etemology of which is not given.

3 *Adhahkṛtasyapi tanūnapāto |*
Nādhah Sikhā yāti Kadāchideva || (The flame of fire even though put down never goes downwards).

4 *Dalanādailavilānām daridratālam Katham nu nissāryā |* (How can garlbi be hatāved sufficiently by squeezing the affluent ?)

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CHAPTER 2

Vyómavarga-Digvarga

Svarga (Heaven) : Svarga (Heaven) was apparently believed in Amara sinha's days to be elsewhere than in the sky, as otherwise a separate varga of only two and a half verses would not have considered necessary. The contents could fittingly have been combined with that of Dig varga which follows:

However, with space science and space research now, 1300 years later, coming to occupy such an important position in the development of human knowledge and technological capacity, thousands of new terms are called for, which would have to be interpolated into any modern version of Amarakośa.

Sky : Of the words for sky *mahābilam*—the great void is expressive. Pushkara is another synonym, which it would be confusing to use as it has over a score of meanings, mostly in the neuter. Predominantly, it means blue lotus. It is found used in the sense of the tip of the elephant's tongue, in *Śiśupālavadha* (5.30), and as the skin of a drum in *Raghu-vansa*, (17-11). Among the meanings is 'art of dancing'. We shall find in a later chapter (Nānārtha-varga) the following other meanings given: water, edge of a sword, a well-known holy place (in Rajasthan and, a drug.

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To these V. S. Apte's *Student's Sanskrit-English Dictionary* adds: the sheath of a sword, an arrow, a cage, intoxication, battle and union; and for the word used in the masculine gender, a lake, a kind of serpent, a kettledrum, the sun, a class of clouds (as in *Meghadutam*-6) said to cause scarcity or famine, and an epithet of Śiva. Then, both in masculine and neuter, the word means one of the seven great divisions of the Universe. Pushkar-Priyā is wax. Pushkar-vyāghra is alligator, while Pushkari-rathapati is the god Śiva, Pushkarāksha is an epithet of Vishnu (Kamala-nayana). Lastly, Pushkarāhva is a crane.

Cloud : Of the many synonyms *Mudira*[1] is attractive.

Lightning : Shampā is a streak of lightning and iram-mada, a flash of lightning.

Rainbow : Ṛjurohitam for rainbow is curious as seven colours occur in this fascinating natural phenomenon, viz. violet, indigo, blue, green, yellow, orange and red.

Moon : Glau means both the moon and camphor. 'Glau-Vrajya' would render well the modern moon-journeys.

The Great Bear : *Saptarshi*—the commentary names the seven as Marīchi, Angiras, Atri, Pulastya, Pulaha, Kratu and Vasishtha.

Sun : Of the 27 synonyms, Bradhna, Mihira and Vikartana are unusual. The sun's attendants are Maṭhara, Pingala and Daṇḍa.

Ray : Ghṛṇi, out of 11 synonyms, is interesting, the literal meaning being that which dazzles,

1 *Mudire naikadaiti mude rekhā hī rājatā* / (A silver lining happily often appears in a cloud.)

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while Marīchi is ray, *marīchikā* being mirage.

Ice, snow & frost : Avaśyāya is frost, Tuhina is snow and Mihikā is ice.

Chilly : Sushīma (or Sushima) is an interesting equivalent.

Star : Bha for star—like kha for sky and ka for water, is interesting for its brevity.

Constellations : These are 27 in number and are collectively called Dakshāyaṇi. Some of these are mentioned specifically and with alternative names, such as Aśvini, Viśākhā, Pushya, Dhanishṭha, Bhādrapadā, Mrgaśirsha and the five stars at its head-collectivety *ilvalāh*.

Guru : Dhishaṇa is among the 10 synonyms.

Śukra : Vs'anas and four other names.

Mars : Angāraka and four other names.

Mercury : Saumya.

Saturn : Sauri.

Rahu : Mentioned with four synonyms, but not Ketu.

Zodiac : When visible is known as Lagna. The rāśis are Mesha, Vṛsha, Mithuna, Karkata, Sinha, Kanyaka, Tulā, Vṛśchika, Dhanus, Makara, Kumbha and Mīna. The corresponding English terms are : Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

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CHAPTER 3

Kālavarga

Time :	Dishta is unusual, indicating something preordained.
First day or fortnight :	Pakshati, also means wing.
Day :	Ghasra (literally hurtful) also means the Sun. In the meuter the word means saffron (*Mahāvīra Charita* 6-8).
Evening :	Pitṛprasū, as also, according to *Sabdarṇava* quoted by the Commentator, Sandhā, additionally to Sandhya, are unusual.
Night :	The synonyms include Tamī; 'Several nights' is gaṇaratram, 'Full moon night' is rākā.
New moon :	A variant is *darśa*. The usual word, *amavāsyā* has many forms for—Vāsyā, such as Vāsī, Vasi, Māsi, Māsī and Masyī – An interesting synonym is sinīvāli, if the moon is seen, kuhū if not seen—the former being the beginning and the latter the end of darśa, i.e. the conjunction of the sun and the moon.
Time measures :	One twinkling of the eye is the basic unit, Nimesha. 18 Nimesha = Kāshthā 30 Kāshthā = Kalā 30 Kalā = Kshaṇa 12 Kshaṇa = Muhūrta 30 Muhūrta = day and night (i.e. 24 hours or 86400 seconds).

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Working backwards :

Muhurta is 48 minutes or 2880 seconds
Kshana =240 seconds
Kalā = 8 seconds
Kashtha = $\frac{4}{15}$ second
Nimesha = a little less than 1/67 of a second, i.e. about .014 second.
But can the human eye twinkle 67 times in a second.

Division of the day and night : One eighth (i.e. 3 hours) is a *prahara* or *yāma*. (But tri-yāmā is the night, both the twilight periods being evidently excluded as Sandhyā—dusk and dawn or Sāyam and Ushas).

Solstice : There are two ayanas—Summer Solstice, Uttarāyaṇa and winter solstice, dakshiṇāyana.

Equiuox : is *Vishuva*.

Lunar months : These are twelve, each with an alternative name :

Mārga shirsha	or Sahāh
Paushya	,, Sahasya
Māgha	,, Tapas
Phālguna	,, Tapasya
Chaitra	,, Madhu
Vaiśākha	,, Mādhava
Jyestha	,, Śukra
Ashādha	,, Śuchi
Śrāvana	,, Nabhās (Mas)
Bhādrapada	,, Nabhasya
Aświn	,, Īsha
and Kārtik	,, Bahula

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Time Scales : These for men are different from those for (1) departed forbears and (2) for gods. One month for men is only 24 hours or a day for ancesstors, while for the gods one day is the human year.

But man's four epochs (yuga) make 1 yuga for the gods !

One full day and night of Brahman, the creator is 2,000 divine (i.e. god's) yugas. That is also the life span for the world, each 1,000 divine yugas making a kalpa, the end of the world.

Manvantara is 71 divine yugas, 14 such making one full day for Brahman.

Sin : There are 12 words for sin, of which aṅhas is somewhat uncommon (the word occurs in the *Kirātārjunīyam*-5-17 : *Saṅhasā Saṅhatim aṅhasām Vihantum*).

Good luck : Śastam for the usual Śubham or Kalyānam is rare.[1]

Excellence : Sanskṛt has some interesting words denoting eminence or best among a class, e.g. Brahmana—Uddha (with Sandhi—Brahmanoddha). 'Uddha' is not so common as Matallikā, Macharchikā, Prakāndam and Tallajah, each word preserving its gender. Thus, *Kumarī-tallajah* means an excellent virgin. This usage is similar to 'prince among' or 'prince of' as in 'Schopenhauer—that prince among philosophers'.

Destiny & primary cause : While Bhāgadheya—Bhāgya-Daiva, dishta, Niyati or Vidhi is destiny or luck, nidāna is primary cause.

1 My verse : *Śastam astu nata-mastakasya ten*
or *Śastam astu yuta-hastayos tayoh.*

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Class or kind is jāti while vyakti is individual. Both words are in common use, although jāti has acquired the meaning of caste[2] (as in Marathi) or even society (as in telugu).

2 cp : '*Iyam sā jātih parityaktā*'.

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CHAPTER 4

Dhīvarga

This small chapter deals with matters of perception

Intellect :	Of the 14 words for the intellect Prekshā and upalabhdhi are not often met with. Thus: *Prekshāvān Saksharo 'dhikam*'—a literate man is more perceptive or literacy sharpens the intellect.
Grasp etc. :	Medhā is dharaṇāvatī dhī, i.e. grasp. Chittābhog or manaskara is pleasant engagement of the mind. Sankhyā, somewhat uncommon in this sense, is cogitation or rationality, synonyns being charchā or vichāraṇā Vimar'sa is recalling. Ūha or adhyāhāra are somewhat uncommon synonyms.
Conjecture :	Tarka, means conjecture.
Doubt :	Dwapara (dubiety) for doubt is rare (cp. 'to be or not to be')
Disloyalty :	Vyāpādā, disloyalty, is a rare word.
Principle :	Also rare is raddhānta, meaning an established truth.
Acceptance :	Samvid means both intellect and acceptance, and in the latter sense has the curious equivalent āgū[1] (which is declined like vadhū or dhūr).
Knowledge :	Jñanam is knowledge of spiritual matters, while that of material things is vigñāna.

1 My verse : '*Āgūriyam nāstu cha Vāgura nah*' / (Let this agreement not be a snare for us!)

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Flavours : Tuwara (turat in Marāthī) is astringent. Kaṭu is hot (like a chili); Tikta is bitter.

Smells : Parimala is the fragrance that arises on crushing (as of some kinds of leaves), while āmoda is fragrance that is pervasive, as of jasmines or pārijāta (Nyctanthes Arbbor tristes).

Surabhi is used of pleasing scent, as of champaka (Michelia Champaka—a kind of magnolia).

This is illustrated thus .

Kastūrikāyāh āmodah;
Karpūre mukhavāsanah;
Bakule syat parimalah;
Champake surabhistatha;

However parimala is not so precisely used in literature. e.g. Jagannātha has :

'diśi diśi nirapekshas tāvakīnam vivṛṇvan-parimalam ayamanyo bandhvo gandh-avāhah'

referring to the friendly breeze wafting the fragrance of the lotus, expecting no reward, unlike the bees who drone sweetly all around, intent only on gathering the streaming honey. Fragrance attracting from afar is nirhāra, while anything of pleasing smell is sugandhi.

Colours: There are as many as 13 synonyms for white, arjuna among these being somewhat uncommon.

Hariṇa is yellowish white, off-white being dhūsara. Aruṇa is blush pink and pāṭala is rose. Kadru, Kapila and Kadāra, with two other synonyms, means tawny.
Kapisha is black-red. Kirmira, Karbura or Kalmāsha is dappled.

It is interesting to note the initial Ka in all these words beginning with Kadru.

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CHAPTER 5

Śabdādivarga

Lexical meaning: Description of the meaning of words as in a dictionary is vāchaka, e.g. paṭa is Ota-prota-tantu i e. horizontal and vertical threads known as warp and weft woven together.

Veda : Trayi are the three Vedas together, viz. Ṛk, Yajus and Sāma (Atharvan being excluded). These form the Sruti.

Ritual : Vidhi is dharma, i.e. Vedic or Smārta ceremony.

Vedanga : The six ancillaries of the Veda are Śiksha, Kalpa, Vyākaraṇa, Nirukta, Jyotisham Gatī and Chhando-Vichitti.

The commentary mentions eight different ways of reciting the Veda, including repetitions or reverse order of letters *etc* for better memorizing with precision. These are jatā, mālā, śikhā, rekhā, dvaja, daṇḍa, ratha and ghana.

Śastra: Śāstra or darśana—i.e. scriptures forming the Smṛti are six in number, the authors being Gautama, Kanāda, Kapila, Patanjali, Vyasa and Jaiminī.

Vidyā: This term connotes four Vedas (Atharvan being added), six darsanas and four glosses, viz. Mīmansā, Nyāya, Dharma-śastra and Purāṇa. These fourteen make the totality of learning.

Accents: Svara is Vedic accent on syllables, viz.

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	Udātta, anudātts and svarita (high, and low voiced).
Logic:	Tarka vidya of Gauttama is also called ānvīkshikī.
Material world :	The authority on this is Bṛhaspati's *Danda niti*, i.e. *Arthaśastra.*
Riddles: (twattah kamala lochane- (from you, oh lotus eyed one)	Prahelikā (or Pravalhikā) is a saying with a hidden meaning, based usually on a pun (double entendre) e.g. *Pānīyam ṗītum ichchami* (I wish to drink water); *Yadi dāsyasi* (if you are a dāsī)/(if you give); *nechehami* (I do not wish to) *na dāsyasi pibāmi* (if you do not give/if you are not a dāsī (slave girl), I shall drink).
	The Vedas are collectively Śruti and Smṛti. Śruti or āmnāya and the books setting out the Vedic rites are Smṛti or dharma-Samhita. The compilation of Sūtra and Bhāshya is collectively called samgraha.
Samasya:	This is well-known, as a line of an incomplete verse which has to be aptly completed as a test of versifying ability.
Call:	Hūti is call, and Samhūti, call by a multitude.
Plaudit Renown :	Praṇāda is plaudit, while Samajna is renown.
Voice with emotion	Voice charged with emotion—love, fear or hate—is Kākū, which is not uncommon in stage directions (in Marathi kākū is hesitation, probably gauged by questioning sounds).
Censure, Blame, et cet :	Avarṇa means blame. For Censure there are 10 terms, of which jugupsā and Kutsā are note-worthy.
Harsh words, Threat :	Ativāda is harsh speech, whil ebhartsanā is threat.
Angry fault-finding:	Upālambha is angry fault-finding, and when accompanied by Censure, paribhāshaṇa.
Accusation :	Ākshāraṇā is accusation of adultery.

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Speech: Derivatives of lapa (to speak), form an interesting series. They are: Ālāpa (dialogue;) pralāpa (nonsense); anulāpa (chatter); vilāpa (bemoaning); vipralāpa (contradiction); samlāpa (discussion); supralāpa (*bon mot* or agreeable speech/well-said); and apalāpa (denial).

Message, news: *Vāchika* is message, while *rusatī* is bad news, *kalya* being good news.

Talk/Speech: *Sūnṛta* is talk that is both pleasing and true. Sāntva is very sweet talk. Sangat is coherent talk, a synonym being hṛdayangama. Samkula of klishta is self-contradictory speech. Grasta is elliptic speech, while speech rattled off is Nirasta. Ambbukṛtam is talk with saliva dripping. Abaddham is nonsense. Anakshara is what should not be said. Āhata is palpably false - a fallacy (e.g. he had a bow made of a *hare's horn*). Mlishta is indistinct speeeh.

Other sounds: The rustle of leaves or silk is swanita, and tinkling of ornaments, śinjita. A number of derivatives from root 'kvaṇa' denote sounds made by various things, e.g. : Prakvāna or prakvaṇa-sound of the vīṇa (lute). Kolahala is any collective noise, that made by animals being vāśita or ruta.

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CHAPTER 6

Nātyavarga

This chapter deals with matters connected with drama, music and dance.

Musical Scale: In connection with the seven *svara* (pitch of voice) the commentator explains that the cry of the peacock is śadja (sā) ; the lowing of the cow, ṛshabha (ri) ; the bleat of the goat, gandharva (ga) ; the call of the horn bull, madhyama (ma) ; the song of the cuckoo in spring, panchama (pa); the neighing of a horse, dhaivata (dha) ; and the trumpeting of elephant, nishāda (ni), (Harindranath Chattopadhyaya gave me a simpler scheme. 'You call to your hen going away from you and utter 'ah' in a mounting pitch as she goes further away.')

Musical sounds : Kākali is a low sweet sound ; and if it is indistinct it is kala ; if deep, as from the throat, mandra ; if high-pitched, tāra.

Beat: Ekatāla is beat—an inadequate mention of a whole system of beats.

Musical instruments : Musical instruments are classified into string (tata), like the vīnā, with seven strings ; stretched leather (ānaddha) like the drum ; reedy (sushira) or wind, like the flute, trumpet et cet ; and percussion (ghana) like a bell.

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Parts of instruments : The unstrung body of Vīnā is kolambaka. The various drum instruments are : ānaka, pataha, dhakkā, bherī, dundubhi, damaru, maddu, ḍiṇḍima and zazzara (Rāigada is Marathi), mardala, mṛdanga and paṇava.

Dance : Tatvam is slow dance ; drutam or ogha is rapid dance, the medium paced being madhyama or ghana.

Beat & rhythm : Tāla is beat and laya, rhythm (equal time in dance or music).

Dance & Music : Nātya is a combination of dance, and music (vocal and instrumental).

The six synonyms for dance are Tāndava, nāṭana, nātya, lāsya, nṛtya and nartana.

Bhrūkunsa is a dancer in women's garb (with expressive movements of the eyebrows).

Dramatic appalation : In drama there are various appelations not used in that sense elsewhere : e.g. *bhattini* for a king's wife who is not the consort, crowned with him ; *attikā* is elder sister, *hanjā* a woman servant ; *halā*, a women friend.

Gesture : *Angaḥāra* is gesture, while *abhinaya* is expressive movement of hands.

Āngika and Sātvika are modes of expression in dance, with limbs or face (resulting from inner feeling).

Evoked emotions : Rasa is an evoked emotion. There are nine rasas, which are well-known, beginning with Sṛngara, erotic. The feelings themselves are then described in detail, beginning with fear. Abhidhyā is envy, īrshya, jealousy ; mandāksham is shame, with four synonyms more or less well-known ; asūya is fault-finding or carping, cavilling. Among equivalents for repentence, *Vipratisāra* is rare.

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Desire — There are 12 equivalents for desire or wish.

Longing : — *Lālasa* is intense wish or longing.

Pondering duty : — *Upādhi* is thinking over what one's duty is.

Erotic expressions : — *Hāva*, collectively, are the six expressions of erotic sentiments of woman, noteworthy among these being *Vivvoka*, i.e. indifference (I don't care attitude). The commentary mentions 10, quoting *Nataka ratna Ḳoś'a*. These are : Līlā Vilāsa, Vichitti, Vibhrama, Kilakinchit, Mottayita, Kuttamita, Vivvoka, Lalita, Vihṛta. Vichitti is disdain of ornaments due to consciousness of beauty. Kilakinchit is humming out of joy. Mottayita is yawning et cet. expressive of yearning for the loved one. Kuttamita is appearance of pain in excessive pleasure.

Dissimulation : — *Avahitthā* is hiding of true feeling.

Āchchurita is laughter arising from anger, with indicative words.

Smile and Laughter : — While *smita* is smile, ordinary audible laughter is *Vihasita*—where cheeks and eyes are slightly contracted.

Go slow : — Ringana is lapse from duty (or the crawling of infants—ep. Rāngaṇe in Marathi).

Sleep : — *Sanvesha* is an uncommon word for sleep, drowsiness before or after sleep being *tandri*.

Festival : — While *Utsava* is the usual word, *Uddharsha* is rare, as also *Uddhava*, *kshaṇa* or *Mahas*. Samāroha should also be mentioned as meaning something similar—a celebration.

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CHAPTER 7

Pātalabhogivarga

Pātāla: Chapter 7 relates to the infernal region—its denizens and appurtenances. A synonym is *nāgaloka.*

Hole : Several words are given, of which *Sushira* and *Śvabhra* should be noted. The former is also used as an adjective meaning perforated or pitted.

Darkness : *Santāmasa* is all-pervading darkness.

Reptiles : The commentator has given Marathi equivalents for the Sanskṛt words for various kinds of reptiles to be found in this chapter. Thus : *Gonasa* is pāṇas in Marathi; *Śayu or Vāhasa* is āra ; *alagarda* is Pāṇ sarpa or viroḷe; *Rājīla*, a non-poisonous sort, is dutonde; *māludhāna* with diamond marks is diwad.

Snake : *Pṛdāku* is a curious name for serpent among 25 altogether.

Hood . The cobra's hood is sphatā or phaṭa as well as phaṇā.

Slough : Kanchuka is slough, as also nirmocha.

Poison : The usual terms are visha or garala and the rare one is kshveḍa.
There are nine local varieties of poison, viz. Kākola, Kālakūṭa, Hālāhala, Saurāshtrika,

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Shauklikeya, Brahmaputra, pra-dīpana, dārada, and Vatsanābha (ep. Bachnāg in Marathi) ; all in the masculine gender, like Kshveda ; but the first three also appear in the neuter.

Antidote : Jāngalika is the man with the antidote.

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CHAPTER 8

Narakavarga

Chapter 8 has noly three and a half verses.

Hell :	Niraya for naraka is sometimes met with, as in Jagannatha's *Gangalahari* "nirayantarnipatinān". Different kinds of hell are tapanā, avīchi, raurava, maharaurava, sanghāta and kālasūtra.
River of Hell :	Vaitaraṇī is the river of hell.
Misery of Hell :	Nirṛti is the fullness of hell.
Doomed residence in Hell :	Ājū—a curious word, as also vishṭi.
Great Agony :	Kārana or Yātana is experienced in hell—hellish torture.
Pain :	Words for pain are also given here, most of them well-known. Labour pains is āmanasya (n).
Bodily pain :	Kashta, Kṛchchra or ābhīla denote corporal pain.

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CHAPTER 9

Vārivarga

This chapter of 44 verses relates to water and all that, and since it ends Part I, is followed by two concluding verses.

Sea or Ocean : There are 15 synonyms for the sea, of which akūpāra is rare more so than pārāwāra.

Water : Among the 27 equivalents for water notable ones are Ka, Kabandha, Kīlāla and Kṛpīta ; also arṇas, Śambara and ghanarasa.

Island : Dwīpa is island, a less common equivalent being antarīpa.

Mud : For mud there are many words, of which *nishadvara*, *jambāla* and *S,āda* (all m.) are all interesting, the common ones being panka and kardama.

Wave : Bhanga, tarange, Ūrmi and vīchi are all used in literature.

Billow : Kallola is a fine equivalent.

Drops : Viprushah (f.) is also found used in literature for drops (e.g. of perspiration)

Whirlpool : *Āvarta* is a whirlpool, eddies being *puṭabheda*. A (meandering) water course is *bhrama*.

Overflow : Overflow (as during a flood) is parī-vāha (as in Kalidas's : '*pūrotpīde taṭākasya-parivāhah pratikriyā*').

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Waterholes : Kūpaka and Vidāraka mean holes dug in the bed of a dry stream for water ; the latter could also mean a crack in a dām.

Boat & raft : Kola (from which in Marathi Koli) is a raft and synomym for *plava* which is a raft rather than a boat.

Stream : A natural stream is *srotas.*

Ferry fare : Ātara is self-explanatory.

Trough : Droṇī is an interesting word—meaning an oval basin of wood for holding water. Secondary senses are : bucket, basin, trough, valley, chasm. The pandanns plant—ketakī is droṇī-dala from the ṭrough shaped leaves.

Voyaging Merchant : Sānyātrika or Pota-vanik, is a voyaging merchant.

Helmsman : Karnadhāra is well-known, but not perhaps Nāvika, the former being often found used metaphorically (as in English also).

Crew : Niyāmaka or potavāha (both in plural) are the crew.

Mast : Kūpaka or guṇavṛksha is the mast.

Oar : Naukadaṇḍa or kshapaṇi is oar.

Rudder : Aritra (n) or Kenipātaká' is rudder.

Scraper : Abhri or kāshtha-kuddāla is the scraper or shovel of wood.

Bucket : Sekapātra or Sechana.

Landed : Atinu is a compact word for who has crossed (atīta) in the boat (nan) i.e. landed.

Shallow : Shallow water is uttāna, nimna being deep, achcha, clear and āvila, turbid. Agādha is unplummed.

1 My verse : *Ākūpare hyapāre 'Smin*
Sansare' Kenipātakah
Kenaehit pātakenāsmi
Das'am nīto nirāsrayām''

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Fisherman : Dāsa is uncommon for fisherman, the terms commonly used being kaīvarta or dhīvara.

The fisherman's implements are ānāya (m.) net, śaṇa-sūtra or pack-thread, matsyādhāni or kuvenī, the fish basket and baḍisha, the fish-hook.

Fish : Of eight synonyms, only matsya and mīna are common. Zasha is also found used, but rarely pṛthuroman, visāra or Śakulī.

Fingerling : Gadaka is fingerling.

Varieties of water : Pāṭhīna (Sahasra-danstra—with thousand teeth) is sheatfish.

Animals : Ulūpin is tortoise, a synonym being śiśuka. Nalamīna or chilichima is shrimp, prawn or sprat.

Carp : Śaphara or Śaphari (or proshṭhi) is found in literature : with its silver belly, its turning and twisting is the simile for an upturned glance of a woman.

Row : Potādhāna is fish-row (specifically no caviar is mentioned; although our Aryan ancestors must have tasted and relished the caviar of Azarbaijan on the Caspian sea).

Kinds of Fish : Rohita, Madgura, Śāla, Rājīva, Śakula, Timi and Timingila (fish swallowing fish giving rise to the 'way of the fish'—Matsya-nyāya —i.e. the bigger fish swallowing the smaller) are the sorts mentioned. It is doubtful if even a specialist can give the equivalents in Marathi or identify under scientific terms.

Aquatic animals : Aquatic animals generally are yādānsi. newter plural of yādas)

Specific names : Śiśumara, Udra, Śanku and makara (alligator).

Crab : Kulīra is not so well-known as karkataka for the crab.

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Turtle :	Kūrma, Kamatha and Kachchapa.
Torrtortoise :	The female turtle being duli.
Shark :	Grāha or avahāra.
Crocodile :	Nakra or Kumbhīra.
Earthwork :	Mahīlatā, ganḍūpada (Marathi Gūnḍuḷ) or Kinchulaka—are all interesting names.
Lizard :	Nihākā or godhikā probably means lizard, but both earthworm and lizard are land animals. P. & S. render it by the gangetic alligator.
Leech :	Raktapā (literally, blood-sucker) or jalaukas (fem.) is leech.
Pearl-oyster :	Muktā-sphota (literally pearl-burst) is oyster shell, Śukti being shell.
Conch :	Śankha is a well-known term, but not kambu (except in literature where a woman with a slender shapely throat is decribed as kambu-grīvā).
Small Shells :	Śankha-nakha is a small shell and a bivalve shell is śambuka.
Small worm :	Śilī is a small worm.
Frog :	Śalūra, of six synonyms, is interesting (mālura is the bilva or kapittha tree)
Female catfish :	'Madgurasya priyā sṛingī' and the beloved one of the catfish is *srugi*, Amara obligingly tells us.
Cockle :	Durmāmā or dīrgha-kośika—is cockle according to Sardesai and Pandye (S.P.). V.S. Āpte does not give either word.
Water reservoirs of various kinds :	Hrada is a deep, fathomless pool ; Āhāva, a trough near a well. Andhu, wooden frame for the rope on a well.

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Udapana or Prahi : well (in Marathi : Vihr).
Trikā—water wheel.
Vīnāha—parapet.
Khāta—a pond (artificial).
Devakhātaka—a natural pond.
Kāsāra, with four other synonyms (commonly saras) is a lake.
Veśanta or Palvala—puddle.
Vāpī or Dīrghikā—is a well with steps leading into it.
Parikhā or Kheya—moat.
Ādhāra—dyke:
Ālawāla, Āvāla or Āvāpa is the basin round a tree for watering (ep. āḷe in Marathi).

River : There are 16 synonyms, all more or less well-known except perhaps hrādinī, sravantī and rodhovakrā.

Ganges : There are eight synonyms given for the Ganges, not to speak of the alternatives available when the reference is to the river of the gods (e.g. *Sura dhuni*, used by Jagannath).

Yamuna : Four terms, with alternatives (e.g. Kalindatanayā instead of Kālindī) are available.

Narmada : For this river other names are Rēwā, Somodbhavā and Māikala-kanyakā (rising in the Maikal mountains).

Other rivers : Karatōya, Sadā nīra, Bāhudā and Saipavāhinī are named which have not been, apparently, identified.

Sutlej : Śatadru (running in a hundred channels).

Beas : Vipasa or vipat.

Śon : Śona or Hiranya Vaha et cet—(carrying gold dust) Śarāvati, Vetravati (Betvā), Chandrabhāgā, Sārasvātī (Ghogrā), Kāverī are

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mentioned. But the failure to mention Godāvarī and Krishnā, the two great rivers of the South, is striking. The most surprising omissions are Indus (Sindhu) in the West and Brahmaputra in the East. But the commentator says that the saving phrase is 'such as', and illustrates by adding the names : Kausikī, Gaṇḍak, Charmaṇvati (Chambal) Goda and Veṇya.

Confluence : Sambheda as well as Sangama is confluence.

Channel : Praṇali or praṇala is a channel off a river (usually built with a mouth like that of a crocodile).

Canal : Kulyā is a small canal.

Water plants : Vāriparṇi or kumbhikā is rendered by P & S as *pistia stratiotes* and jala-nīlī or śaiwāla by *vallisneria.*

Root of lily : Śālūka is the root of a water-lily, karahāṭa that of the lotus.

Lilies : Kumuda / Kairava) esculent white lily.

Kalhāra—white, fragrant lily.

Hallaka—red lily.

Indīvara—blue lily.

Lotus : While, utpala and kuvalaya is lily, the larger lotus (kamala or padma) is aravinda, pankeruha, tāmarasa or sārasa, ambhoruha, rājīva or pushkara.

Pundarīka—white sort, and
kokonada—red.

Stalk & leaf : Nāla (m & n) is the stalk.
Mṛnāla or bisa are the fibres of the stalk.
Kadamba is an assemblage of lotuses.

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The filaments are kinjalka or kesara. The new leaf is samvarlikā and the seed is varātikā.

With the two concluding verses, recounting all that has been mentioned in a connected classified form by Amarasiṅha, ends this first part consisting of $281\frac{1}{2}$ verses and 18 interpolations making up a total of 299.

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Part II

This is a longer part, with 10 chapters, relating to : the earth, towns, mountains, flora, fauna, man (Brahmin, Kshatriya, Vaisya, and Sudra) and related cultural matters of socio-economic significance. There are 735½ verses, with 14½ interpolatory verses making up a total of 750. The progressive total of Part I & II is 1017 plus 32½, together, 1049½.

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CHAPTER 1

Bhūmivarga

Earth :	Among the 29 synonyms rarely met with are jyā, gotrā, and ku. An interpolatory verse gives 11 more appelations, of which kumbhinī is seldom come acoross, but gau, itā, ila, jagatī, kshamā, ratnagarbhā, dhātū, and sāgaräinbar īare all found used in literature.
Soil :	There is a distinction made between mṛt. (common or garden soil), mṛtsnā or mṛtsā (good earth) and urvarā (fertile soil, rich with all sorts of crops).
Saline soil :	Ūshā is salt earth, saline tracts being ushāvat or ūshara (Hindi ūsars).
Firm land, desert and waste land :	Sthala or sthalī is a generic word, maru or dhanvan being desert and khila or agrahatā-waste.
	The country as a whole (undivided) is Bhārata-varsha ; the region to the south-west upto Śarāvati being Prāchaya (western), and to the north-east, Udīchya. The peripheral portion is Mlechchadeśa : the commentator gives Kāmarupa (part of Assam) as an example. The middle zone is Madhya Deśa. The area between the Himalayas and the Vindhyas is the holy land, Āryāvarta.
Inhabited country :	The inhabited country is Nīvṛj Deśa; Vishaya being just country.

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Rural :	Upavartana is the countryside.
Lands :	Lands are distinguished according to vegetation and/or water abundance, e.g., Nadvala (with reeds) ; kumudvān (with lilies) ; śadvala (with young green grass), and pankila (muddy).
Verdant land :	Anūpa is well-watered verdant land, which, when it is on the bank of a river is called kachcha.
Sandy land :	Śarkarila or Śikatila is sandy land.
Irrigated land :	Land irrigated from rivers is nadī matṛka.
Land well governed :	Land with a good ruler is rājanwat; otherwise rajavat.
Surrounding land :	Paryantabhū or parisara is peripheral land.
Cattle stand :	Goshṭha is cattle stand in use (goṭhā in Marathi) ; the site of one used in the past being gaushthīna.
Ant hill :	Vāmalūr, nāku or valmīka (m. or n.) is anthill : the last being found used in literature.
Road, path way :	Of the 12 words for path, sṛtī, padyā, vartanī and ekapadī (narraow path fit for Indian file) are not often met in use.
Paths :	From pathas (m.) which is the same as path, various words are derived :
Good road :	Antipanthas, Supanthās, Satpathas } good road
Difficult road :	Vipatha is difficult road.
Bad road :	Kāpatha is bad road.
No road :	Apanthah or apatha—absence of a road. Chatushpatha—meeting of four (also sṛngāṭaka) roads.

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Long & lonely road :	Prāntara—a long and lonely road.
Difficult road :	Kāntāra is a road difficult to traverse.
Highway :	Ghantāparha or sansaraṇa is highway (60 ft. wide) and when it lies within a city it is upanishkara. Ganjā or rūmā is salt lake.
Distance :	Gavyūtī is two krośa, approxitmately 3/4 league. Distances are measured (explains the commentary) by kishku i.e. hand. Four kishku=1 Nalva or dhanu (equal to 2 yards approximately) 1,000 nalva=krośa. (Therefore gavyuti is 4,000 yards or 2.27 miles.) A league in English is approximately equal to three miles. A mile, also called statute mile, is equal to 5280 feet or 1760 yards. A meter is equal to 39.37 inches. A yard is 12 feet or 36 inches, 3ft. making a yard. A meter is thus a little over 3.3 feet and a kilometre 3280.8 ft. A nautical or international mile (used for distances on sea or in the air) is 1,825 kilometres or 6076.1155 ft.

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CHAPTER 2

Puravarga

Citizen :	Among seven equivalents for city or town are sthanīyan and nigama.
Capital :	Mūlanagara is capital, others being śākhānagara.
Market :	Niśhadyā is the organized market, synonyms being āpana (also hatta, ep. Marathi hāt). Vipani is bazar street.
High Street :	Pratolī or viśikha, besides rathyā is high street (wide enough for vehicles)
Rampart :	Vapra is the city wall with four synonyms, including prākāra, varaṇa and sāla.
Surrounding fence :	Prāchīna, a fence of bamboos et. cet.
Wall :	Kudyam is wall generally, and when reinforced it is eḍūka.
House :	There are 16 equivalents for house ; unusual ones being udavasita, nisāntā, pastya and nikāyya.
With four sides and a court yard :	Sanjavana or chatusśāla is a house with a courtyard, enclosed within its four sides.
Rooms :	Chaitya or āyatana is the room reserved for worship—āveśa for art, and arishta for delivery ; vāsagṛha being the living room ; Matha is the hall for pupils.
Stable :	Mandura is horse stables.
Stall :	Prapā is water stall and ganjā, a tavern.
Terrace :	Chandrasālā is the terrace (also Svastikā and aṭṭālikā) with kuttima, a paved floor.

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Mansion :	Harmya is mansion distinguished from prāsāda or saudha (palace). The room in which the public are received (Dīwān in Urdu) is upakāryā (royal tent).
Styles of houses :	Architectural styles include swastika (with four entrances) ; sarvatobhadra (with a high plinth) and nandyāvarta (round). Vichchandaka is a big spacious house. The commentator adds to this list ruchaka and vardhamāna (the latter being a house with no door opening to the South.
First floor :	Atta or kshoma is the first floor (māḍī in Marathi).
Platform :	The covered platform outside the house (otā in Marathi) is praghaṇa or alinda.
Threshold :	Dehali is the threshold, the courtyard being ajira (commonly angana and rarely, chatvara). This consists of a timber between the lower stone-slab, śila and the upper, nāsā. Pratihāra is the entrance door.
Door :	Prachchanna is the inner door and pakshaka, the side-door. Toraṇa is the outergate, gopura being the city gate.
Roof :	Patala or chchadi is the thatch of roof, under which on the outside is the valīka or nīdhra, platform (padvī in Marathi). The timber frame is valabhī or gopānasī.
Dove cot :	Vitanka is the dove-cot.
Raised dias :	A covered raised dias in the court-yard is vitardi.
Door panel :	Arara is the door panel and the cross-bar on the door is argala (adsar in Marathi).
Staircase and Ladder :	Ārohaṅa or sopāna is the stair-case, while a ladder is niśrenī or adhirohinī.
Broom :	Sammarjanī or Śodhani is broom.

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Sweeping :	Sankara or avakara.
In & out :	Mukha and missaraṇa would be entrance and exit (both the same in a house).
Open park :	Sanniveśa or nikarshana is open space or playground.
Village :	Sanvasatha is an expressive word for the close habitations of a village. The house site or plinth (Veśma-bhū) is vāstu.
Outskirt :	Upaśalya is the outskirt of a village, sīmā being its boundary. Ghosha or abhīrapallī is the (separate) habitation of cowherds.
Low-caste :	Pakkaṇa is the quarter for those of the low-castes.

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CHAPTER 3

Śailavarga

Mountains :	Of the 13 words for mountains, ahārya is seldom met with. Adhityakā is high-land, upatyakā being slopes.
Metals :	The commentary gives a verse containing the names of various ores found in a mountain such as suvarṇa (gold), raupya (silver), tāmra (copper), haritaka, manasśila, gairiks, śīśa, loha, vanga, hingula, gandhaka and others.
Cavity :	Nikunjakunja is a cavity in a mountain, the entrance to which is covered by a creeper et. cet.
Names of mountains :	Names of mountains include Himawat, Nishadha, Vindhya, Mālyavat, Pāriyātrika, Gandhamādana and Hemakuta : only the first and third being easily identifiable.
Stone-rock :	All seven synonyms are found used in literature. Prāpāta is precipice.
Predipice side or slope :	Kaṭaka is the side or slope.
Spring cascade :	Utsa and prasravaṇa is a spring and nirjhara or jhar is cascade (but zarā in Marathi is a spring).
Valley :	Darī or kandara is a valley.
Cave :	Guhā, is well-known and remains unchanged in the languages derived from Sanskrit; but gavhara occurs only in Sanskrit.

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Table-land : Snu (Śānu) or prastha is flat land on the top of a hill.

Crag and boulder : Dantaka is a crag while ganda-śaila is a large boulder detached from the mountain or hill (as common in the Hyderabad region).

Mine : Khani is a mine or quarry (Marathi Khāṇ).

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CHAPTER 4

Vanaushadhivarga

To a naturalist this chapter of 170 verses, with no interpolatory verses is the most interesting, It furnishes a picture of the Indian flora as it existed in Amarasinha's time.

Forest : Araṇyāni is a large forest, Kāntara being a trackless, difficult one.

Gardens : Various kinds of gardens are mentioned, such as nishkuṭa or gṛhārāma (artificial wood near a house), ārāma or upavana (a hedged garden), and one that is attached to the house of an affluent person 'such as a minister or a prostitute' is Vṛksha—Vāṭikā: A palace that has an outer, common garden, is ākrīda or udyāna, while with an inner garden, for the ladies, is pramada-vana.

Row : Pankṭi is a row, with its synonyms, vīthī, ālī, āvalī and śrenī.

Line : An unbroken line is rekhā, lekhā or rāji.

Woods : Vanyā denotes groups of woods.

Tree : There are 13 synonyms for tree—kūta, palāśin and śala being uncommon.

Flowering tree : Vānaspatya is a tree with visible flowers ; that without such flowers being vanaspati.

Fruit-bearing tree : Oshadhī is a fruit-bearing tree ; one actually bearing fruit being phalegrahi. A barren tree is vandhya or avakesin.

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In flower :	A tree in flower is praphulla, with six equivalents, vyākośa being unusual.
Trunk :	While the trunk of a tree is prakānda or skandha, the spreading stem is budhna or anghri. The bare stem is sthaṇu, dhruva or śanku.
Shrub :	Kshupa is a small tree or shrub, that without a stem being stamba or gulma.
Branch :	For the branch, śākhā is well-known; the main branches are śālā.
Root :	Śiphā or jaṭā is fibrous root. The downward root (of a banyan) is avaroha, while a root growing upwards is latā.
Creeper :	Vratati is creeper, that with extensive spread being vīrudh, gulminī or ulapa.
Height :	Utsedha, utchchraya or utchchāya is the height of a mountain or tree.
Other parts of a tree :	Majja or Sāra is the pith (or phloem); the wood (xylem) being kāshtha or dāru. The bark is tvach or valka.
Fuel :	Indhana is any kind of fuel.
Hollow of a tree :	Nishkuha or kotara is the hollow of a tree.
Inflorescence :	Manjari or vallari is inflorescence (a compound pedicel—acc. to S.P.)
Leaf :	Palāśa for leaf is uncommon. The spread of a tree above the stem is viṭapa.
Fruit :	Sasya is not only grain, as commonly used, but any fruit. Unripe fruit is śalāṭu and dry fruit—vāna.
Stalk :	The stalk (ḍenṭh in Marathi) is vṛnta.
Bud :	Kshāraka or jālaka is a new bud just descernible, while bud proper (kaḷi in Marathi) is korak, in addition to kalikā. A bud just opening is kuḍmala or mukula. The inflorescence as a whole is stabaka or guchcha (or gutsa).

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Flower : Of the five equivalents for flower, sumansah (f. pl) is noteworthy. While haritakī (myrabolam), karkaṭī (cucumber) and drākshā (grape) are feminine, fruit names derived from names of certain trees (10 in number) are in neuter—e.g. āśvattham (fruit of ficus religiosa) ; and jambū (jāmbhuḷ in Marathi) is fruit of a Eugenia.

Corn : Corn, e.g. paddy, is vṛīhayah (pl). So also vidāryāh (pl.) (Hedysarum Gangeticum). Pāṭalāh is fruit from pāṭala (Bignonia).

The next portion in this chapter from verse 21 is of the utmost interest and importance from the botanical (taxonomical) point of view, as giving the names of indigenous trees, it being remembered that many species were later imported by the Muslims, Portuguese and British and the fauna enriched.

Bodhi tree : The list fittingly opens with bodhi-druma or pippala (Ficus Religiosa), the tree under which the Buddha received enlightenment, an apt name for this tree is chala-dala (flutter-leaf).

It is convenient to give the rest of the list in a serial order : the Sanskrit name, Marathi equivalent where given by the commentator and the English or Latin where easily ascertainable or known to me.

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Sanskrit	*Marathi*	*Latin or English*
1 Aśvattha or pippala	Pimpaḷ	Ficus Religiosa
2 Kapittha or danta-śatha	Kawaṭha	Wood apple
3 Udumbara or hema-dugdhaka	Umbar	Ficus Glomerata
4 Kovidāra or kanchanara or yuga-patraka (twin - leaf - Bauhins were twin brothers after whom the latin name was given).	Kānchana	Bauhinia Variegata
5 Saptaparṇa	Sāntvan	Alstonia Scholars
6 Rajavṛksha	Bāhwa	Cassia Fistula

This beautiful tree has seven synonyms, all of which are worth giving here. They are āragvadha, śamyāka, chaturangula, ārevata, vyādhighata (referring to the many medicinal properties of its long tubular fruit pod), kṛtamāla and svarṇaka (the golden tree).

7 Jambīra	Īdlimbu	Citrus species
8 Varaṇa	Vāy-varṇa (Hindi Bārna)	Cretavia Religiosa

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9	Punnāga	Uṇḍi	Callophyllum Inophyllum
10	Nimbataru or pāribhadra	Kadunīmb	Melia Indica
11	Tiniśa	Tivas	It has six other names including vanjula (wood used for making chariot parts, particularly the rim of the wheel)
12	Āmratāka (also Pītana)	Ambādā	Spondias
13	Madhūka (also guḍa-pushpa)	Moha	Bassia Latifolia
14	Madhūlaka (similar to 13, but grows in water and has longer leaves)		Barringtonia
15	Pīlu (also guda-phala)	Ākrod	Walnut
16	Kandarāla (in Akshotu)	Dongrī Ākrod	Mountain walnut
17	Ankoṭa (Nikochaka)	Piste	Alangium (green nuts)
18	Palāśa (kinśuka)	Paṭas	Butea Frondosa

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19	Vetasa (Vānīra and Vanjula)	Vet	Cane growing on land (Bayas or Bent according to S.P.) Agrostis
20	Vidula (nādeyī)		Cane growing in water
21	Śigru (Soubhānjana, Sobhanjana)	Śevagā	Morenga—drum-stick tree
22	Madhu-Śingru—red variety of above.		
23	Arishṭa	Riṭhā	Soap-berry
24	Bilva (mālūra)	Bel	Marmelos
25	Plaksha	Pimprī	Ficus variety
26	Nyagrodha (Vaṭa, bahupād)	Vad	Ficus Bengalensis
27	Lodhra (gālava)		
28	Mārjana—white variety of 27, the pollen of which was used as face-powder (Kalidāsa in *Meghaduta* has *Nītā lodhra—prasavā—rajasā pāndutām ānane śrīh*) (tilva)		
29	Āmra (Rasāla, chūta, mākenda) & Sahakārā with very fragrant blossom	Āmbā	Mangifera Indica—mango

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30	Kumba (Guggula or vtukhala—about which there is some uncertainty—apparently the tree pollards freely from a mortar-shaped base)		Beddellium (acc. to S.P.)
31	Śelu (Uddala)	Bhonkrī Śela	Cordia Ovalifolia
32	Priyāla (Rajadana)	Chār (Charoli)	
33	Gambhārī (Kāśmarī-madhuparṇika)	Śivanī	Gmelina Arborea
34	Karkandhū (Badarī, koli)	Bor	Zizyphus (Jujube)
35	Ghonta (Sauvīra)	—	A tree similar to badari—used as host for lac.
36	Vikankatā (Swādu-kantaka)	Behlī (halumāṅikā in Kannāda)	Tree used in Yajna rites
37	Nāgaranga	Nāringa	Citrus sp. Orange (a norange became an orange !)

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Sanskrit	*Marathi*	*Latin or English*
38 Nādeyī Bhūmi-jambuka		A plant growing on river banks
39 Tinduka (Kālaskandha)	Tendu Tembhurni	Diospyros sp. (the dark wood in ebony)
40 Kākendu	Kuchlā kāte-tendu	
41 Golīḍha (Ghaṅtā-pāṭali)	Morwa	
42 Tilaka	Tiḷwā	
43 Pichula (Ghavuka)	Kumbhyā	A species of Tilaka. Tamarisk according to S.P.
44 Kumbhī	Kāyphal	Terminalia sp.
45 Kramuka (Lākshāprasādhnu) (Paṭṭikā)		Red Lodhra—pollen used to reinforce colour of lacquer
46 Tūda (Yūpa)	Pārāsūprimpal	Ficus sp. (used for sacrificial rites)
47 Nīpa (Kadamba)	Kālamb, Niv	Nuclea Parviflora
48 Bhallātaka (Viravṛkha, Agnimukha)	Bibvā	Semīcarpus Anacardium. Marking nut tree

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49 Kandarāla (Gardab-hāṇḍa)	Lākhi pimpri gajahanḍ	Ficus sp.
50 Tintidī (Amlikā)	Chinch	Tamarind
51 Āsana	Asaṇā	Terminalia Tomentosa-Sājā
52 Sāla (Saya Sambar asvakarnaka)	Salai	Shorea Robuste (good timber esp. for railway sleepers)
53 Arjuna (Vira-taru)	Arjun Sādada or Kahua	Bark has medicinal use-Terminalia Arjuna
54 Kshīrikā	Khirnī	Fruit edible
55 Ingudi (Tāpasa-taru)	Hinganbet	Oil from fruit used for hair by hermits *Śākuntala* : *Ingudi—taila chikkana śīrcha tāpasa*
56 Bhūrja (charmin)		Beech—bark used as paper for writing
57 Sālmali (pichchilā mocha Sthirayu)	Sānvrī	Bombay Malabaricum. Silk cotton tree

It is supposed to live long (*Shashti-varsha-Sahasram Vane jivati Sālmalih*), 60,000 years in a forest—yes, but not after its use for matches was discovered. As a result, now scarce.

Pichcha is the gum from this tree. Gum generally, however, is Kvātha Kashaya, Niryūsha, Veshta Niryāsa or Veshtaka

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Sanskrit	*Marathi*	*Latin or English*
58 Rochana	Kalī Sanvrī	A variety of 57 with black trunk
59 Chiribilva. Karanjaka, Nakata-māla	Karanja	Pongamia Glabra
60 Pūtika	Ghaṇera Karanja	Evil-smelling variety of above
61 Shaḍgranthi, markatī and angāra-vallari are other varieties of karanja.		
62 Rohitaka (Plīha-ṣatru)	Rakta-rohidā	Red flowers like pomegranate, enemy of spleen
63 Khadira (danta-dhavan)	Khadir	Acacia sp. sticks used for cleaning teeth
64 Arimeda		Evil smelling variety of khadira
65 Kadara, Somavalka		White-barked variety of khadira
66 Eranḍa	Erand	Castor plant
	There are ll synonyms, including panchangula (five-fingered leaves), gand—harva hastaka vardhamana (Marathi-'Ubhā Vadhala eranda')	
67 Śamī		Bautinia sp.
68 Śamīra		Smaller variety of 67
69 Madana (marubaka)		
70 Devadāra drukilima (n.) Pīta-dāru (yellow wood)		Cedar

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71 Pātala	Pāḍalī Bignonia Megapotasmica (There are six synonyms including kachasthāli (pink flowers) Krishna-vrnta—black sepalled)
72 Priyangu	With ll synonyms it occurs frequently in literature, with reference to its graceful swaying habit. It is a small tree. The synonym *śyāma* probably refers to its dark fruit, and *phalini* to the abundance of fruiting. According to the commentary it is vaghāti in Marathi, but this seems to be wrong—that is more probably *Vaghatia Spikata* with conspicuous scarlet spikes and finger-nail like fruit, which is found in forests (as near Karnalā forest, half way between Panvel and Pen in Kolaba District of Maharashtra). Hooker's *Flora of Western India* gives the latin equivalent as 'Aglaia Odorata'—with graceful habit, fragrant yellow pinhead-like flowers and dark berries (described in Firminger's classical book on gardening). I obtained seed from Raizada, former head of the Herbarium at Forest Research Institute, Dehra Doon, and have a well-grown tree growing in my garden at Rachana in Hyderabad. I have seen a specimen in the Circuit House garden at Tripura and also in the botanical garden in Hongkong. The Chinese use the dried flowers for flavouring their tea.
73 Tunṭuka	It has ll synonyms like Diṇḍika or Dinalī. Some of the other names are descriptive. e.g. Manduka-parnā—with froglike leaves Patrorna—with tomentose leaves

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Sanskrit	*Marathi*	*Latin or English*
		Kgtānga—with bitter limbs
		Sukanāsa—with beak like a parrot's
		Dīrgha-vṛntā—with long sepals
74 Āmalaka		Marathi—Aoṅla; Tamil—Nellikaya; Telugu--Vsrikaya. Phyllanthus Embellica is a rich source of vitamin C
75 Vibhītaka		Behada—One of the three ingredients of Triphala churṇa of Ayurveda.
76 Harītakī		(Marathi—Harḍā) Terminalia Myrabolam—the principal element in Triphala churna (medicinal powder) which the Ayurveda says, is Pathyā (whole some) and Śreyasī (good for one)
77 Karṇikāra		Synonym : Drumotpala—i.e. tree lotus. Erythrina Indica—the brilliant red trusses of flowers are like lotuses in looks, but alas, lack fragance and are much visited by crows. So the Sanskrit poet Kalidasa says *Varṇa prakarshe sati Karṇikāro dunoti nirgandhataya sma chetah*—although with excellence of colour, alas, the karnikara, because of its lack of fragrance, hurts the mind. The Marathi equivalent is Pāngara. There is a variety with white flowers also.
78 Lakucha 79 Likucha 80 Ḍahu	}	Atrocarpus Lakucha with small orange sized fruit, compared by Sanskrit poets with the small breasts of adolescent girls. Bread fruit and jack are also Atrocarpus genus.

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81 Panasa (Kantaka-phala)		Atrocarpus (jack-fruit)
82 Nichula (Hijjala)		A water-cane
83 Malayū (Jaghane-phala)	Bokhada Kharvata Kāḷā-umber	A ficus
84 Nimba Pichumanda and 4 other synonyms)		Melia Azadirachta
85 Śinśapa	Siswa	Dalbrgia Śiśu
86 Kapila (Bhasmagarbhā)	Kala Śiswa	Dalbergic Ṣiśā
87 Śirisha (Kapīlāna)	Śiras	Pithocolobomium Saman
88 Champaka (Hemapushpaka)	Son Champha	Michelia champak
89 Bakula (Kesara)	Baul Onval	Mimusops Elengi
90 Aśoka (Vanjula)	Aśoka	Saraca Indica
91 Dāḍima (Karaka)	Daḷimb; Hindi— Anār	Pomegranate Myrtaceae Punica Granatum

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Sanskrit	*Marathi*	*Latin or English*
92 Nāgakesara	Nag champha	
93 Jayā		Simarubeae
(Jayanti-tarakarī)	Thor airan	Ailanthus Excelsa
		Qussia Amara—a beautiful shrub belongs to this genus
94 Agnimantha	Naravel	
95 Kutaja	Kuḍā	
(Girimallika—the seed is called Indrayava)		
96 Karamardaka (Krishna pak phata)	Karavand	Carissa Carandus Apocynaccae Great value for preserve—much of the flavour of cape gooseberry
97 Tamālā, also Kālaskandha or Jāpichcha		
98 Nirgundi (Sindhuvāra and three other syn.)	Nīgadī	

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99	Devātaḍa (Garāgarī from which poison is extracted for rats)	Devadangari	Glyricidia Maculafta ?
100	Bhūrundï (Śrihastinī)	Thor kurdu	Begonia
101	Mallika	Mogra	Jasmine sp.
102	Āsphotā	Rān-mogrī	Wild jasmine
103	Śephālikā (blue flowers)	Rān-mirgundī	Caryopteris
104	Śveta-Surasā	Kātari Mirgundi	White flowered Caryopteris
105	Yuthikā	Jui	Jasmine Sp.
106	Hema-pushpikā	Son-jāi	Jasmine Humile
107	Atimukta		Jasmine sp.
108	Mādhavi		Heptage Madhbīlata

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Sanskrit	*Marathi*	*Latin or English*
109 Jāti (Maḷatī) or Chameli	Jāi	Jasmine sp.
110 Nava-Malika	Baṭ mogra	Jasmine Sambae
111 Kunda	Newāḷī	Jasmine sp.
112 Bandhūka (Kumārī-red flowers)	Śewanti	Chrysanthemum sp.
113 Amlān (Mahasaha)	Abolī	Crossandra
114 Kurabaka (red)	Koranti	Barleria species
115 Kurantaka (yellow)		
116 Jhinti (purple or blue)		
117 Jāpāpushpam	Jāswand	Hibiscus
118 Karawīra (Pratihāsa)	Kanher	Oleander L. Nerium
118 Karīra A (granthila)	Newālī	

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119	Dhattūra (6 Syn.)	Dhotra	Thorn apple
120	Mātulungaka	Mahaḷung	Citrus sp.
121	Marubaka	Jambīr	
122	Parṇāsa (Kathinjara, Kutheraha)		Plumbago ?
123	Arjaka	White leadwort	
124	Chitraka	Chitā	Red plumbag Leadwort
125	Arka	Ruī	Caleopteris
126	Ālarka (white-flowered)	Rui-mandār	
127	Vandā (Jiwantika)	Bāndguḷ	Parasitical plant
128	Gudūchī (9 syn. incḷuding Somavallī)	Guḷvel	Medicinal plant

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Sanskrit	*Marathi*	*Latin or English*
129 Mūrwa (8 syn. including gokarṇī—creeper used as bow-string)	Morwel	Aletris
130 Pāṭhā (9 syn. in papacheli)	Pādāḷī	
131 Kaṭambharā	Kadu rohinī	Used as fish poison
132 Kaṇḍūra (7 syn) grows only in the rains	Kedār kutkī	
133 Śukaśimbi (8 syn. including markatī—hairy like a monkey, causing itch)	Kuhiri	Cow-itch
134 Chitṛopachitra (9 syn. including mūśaka parṇī)	Undīr Kānī	

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135	Apāmārga (7 syn, including Kiṇihī, khasa; khara, manjarī, keṭaparnī)	Āghāḍa	Creeper
136	Bhārgī (18 syn. including hanjikā, bāleya sāka)	Bharaṇgī	
137	Manji'sthā (18 syn. including jingī, manḍūka-parṇī, mandīrī)		Madder
138	Dhanvāyasa (9 syn. including dussparsa)	Dhamāsā	
139	Sinhapuchchī (8 syn. including pṛshni-parṇī)	Ḍawla pithvaṇ	
140	Nidigdhikā (9 syn. including] kantakārikā)	Ringṇī	Prickly night shade

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Sanskrit	*Marathi*	*Latin or English*
141 Nīlī (10 syn. including ranjanī)		Indigo
142 Bākuchī	Bavanchī	Has black evil-smelling fruit
143 Pippalī (9 syn. including kotā)		Long pepper
144 Kari-pippalī (4 syn. including sreyasī)		
145 Chavikā	Chavak	
146 Gunjā (Syn. kṛshnalā)		
147 Gokśuraka (Syn. svadukantaka)	Gokharu	
148 Viśvā (17 syn. including mahanshadham)	Ativikh	Highly medicinal, antidote against poison
149 Kshīravī	Dugdhī	

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150	Śatamūlī (9 syn. including bahusutā)	Śatāvarī	Asparagus
151	Dāruharidrā	Daruhaḷad	
152	Vachā (4 syn. including golomī)	Vekhand	Orris root
153	Vachā, white, (syn. haimavatī)		
154	Aṭa rusha (7 syn. including vāśikā, vaidya mata, sinhasyā, vajidantaka)	Aḍuḷsā	Adhatoda (Justicia)
155	Aparājitā	Gokarṇī	Clitoria
156	Kokilākshā	Kolsundā	Anethum
157	Madhurikā (5 syn. including chhatrā(	Baḍiśepa	Umbelliferae plant

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	Sanskrit	*Marathi*	*Latin or English*
158	Vajra (5 syn. including sihunḍa	Śer nivaḍunga	Euphoria sp.
159	Viḍanga	Vavḍing	
160	Bālā		Sida
161	Ghantāravā	Laghu tag	Crotalaria
162	Drākshā (4 syn. including go-stani, Mrdvīkā		Grape
163	Trivṛta (6 syn. including sarvānubhuti)	Tivarī	
164	Black Trivrtā (6 syn. including masur vidala)	Tidhare	
165	Madhu-yashtikā	Jyesthi madh	Liquorica
166	Vidārī	Kohale	From black soil
167	Kshīra-vidarī	Kohale	From light soil

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168	Toya pippalī	Kanchrā	
169	Locha mastak (Syn. kāravī)	Mōrśendā	Celosia
170	Utpal-śāriva (Syn. gopa valli)	Upal sari	
171	Ṛddhi	Kavani or murud—śengā	
172	Kadali (syn. rambhā)	Keḷe	Musa, banana
173	Kāka-mudga	Rān-mūga	
174	Vārtākī (4 syn. including hinguli, bhantagi)	Ran-vāngī or ḍorlī	Wild brinjal Solanium sp.
175	Nakuleshta (8 syn. including rāsnā)	Mungasvel	
176	Vidāri-gandhā	Davlā (Salvaṇ)	
177	Kārpāsī (Syn. tundikeri, samudrānta)	Kāpūs	Gonypium

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Sanskrit	*Marathi*	*Latin or English*
178 Bharadvājī		Wild cotton
179 Sṛngi (Ṛshabha)	Bailghānṭi	
180 Gangaruki (Syn. hrasva-gaveruka)	Hrasva-chikana	
181 Ghoshaka (Syn. dhamārgava)	Ghosalī, doḍkī	Smooth sponge gourd
182 Mahājātī	Ghosalī, with yellow flowers	
183 Patolikā	Padvaḷ	Snake gourd
184 Nādeyī	Bhui-jambhaḷī	
185 Lāngalikā	Vag-chawka, kal-lavī	
186 Kākāngī	Ravḷī	
187 Godhapadi	Rakta-lajaḷū	
188 Musalī	Musal-kand	
189 Ajaśṛngī	Medh-śingī	Medicinal

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190	Dārvikā	Ḍavli pāthri	Vegetable
191	Nāga-valli (Tāmbula-valli)	Pānvel	Betel vine
192	Reṇukā (Hareṇu bhasma-gandhinī)	Renuk bījā	
193	Valuka	Valuk kankdī	Smells like cardamom
194	Pālakī (Syn. kunda)	Poi-sāg, palakh	Indian spinach
195	Hrībera (Syn. bālā)	Vālā	
196	Aśmapushpa	Śilajit	Benzoin
197	Murā	Mor-mausi	
198	Sallakī	Sālāi	
199	Dhataki	Dhaytī	Woodfordia Florībunda (S.P. Lythrum)
200	Elā	Velchī	Large cardamom
201	Triputa (Korangi)	Velchī	Small cardamom
202	Kushta (Pākala)	Kadu koshtha	

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Sanskrit	*Marathi*	*Latin or English*
203 Śankhini (Chora-pushpi)	Śankh vel	
204 Vitunnaka (Tāmalakī)	Bhui-anvaḷā	
205 Paundarya	Sthala padma	
206 Nandivṛksha (Tuṇi)	Nāndrukhi	Ficus sp.
207 Gaṇahāsaka	Chor-onvā or kirmaṇionva	Some kind of perfume
208 Vyaghra nakha	Vaghnakh	
209 Sushīra (Vidrumalatā)	Pawārī	
210 Koladalam		
211 Tuvarikā	Tūbari	
212 Mustaka	Mothā	Cyperus Rotundus
213 Granthiparṇa	Ganthīvan or bhatora	

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214 Marunmāla	Pinḍak	Asparac
215 Jatamānsī		Spikenard
216 Tvakpatra	Dālchīnī	Cinnamon
217 Karchūrak	Kāchar	Used for scenting hair oil

Then follows a line explaining the distinction between aushadhi and aushadham, the former being species of plants with leaves and fruit and the latter anything, including a non-plant, used medicinally such as even ghee. Śāka is any part of a plant which is eatable (e.g. mūla – root, patra—leaf, karīragra—tender shoot or stalk, phala—fruit, kāmla—stem, as that of sugar cane, adhirūdhaka—germinated seed, trak—bark, puśpa—flower and kavacha—husk.)

218 Tandulīya (Alpu-mārisha)	Tānduḷja	Amaranth
219 Śakra puśpika (Viśaylā)	Kaḷ-lāvī	
220 Vrddha—dārika	Var-dharā, Jīrnaphanji	
221 Brahmī soma vallari	Somalatā	Leaves appear in the light half of the month and drop in the dark half
222 Svarṇakshīrī	Pisoḷā	Medicional

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	Sanskrit	*Marathi*	*Latin or English*
223	Māshaparnī	Rān-uḍid	
224	Tundikerī (Bimbīkā)	Toṇḍlī	Cucurbitacae
225	Jungī (Ajagandhikā)	Tiḷavṇī-kānphoḍi	
226	Elāparṇī	Koḷindaṇ	Alpinia
227	Chukrika (Āmlalonikā)	Chuka	Wooden sorral
228	Śatavedhī	Ambat vet	Sorrel
229	Namaskārī	Lajaḷū (Leaves fold up on touching)	Mimosapudica
230	Jīvantī (Madhusravā)	Haraṇvel	
231	Kirātatikta	Kirāit	Gentian (medicinal)
232	Śatalā (Bhūriphenā)	Śikekaī	Used for washing hair by women

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233 Vāyasoī	Lahankavḷi, kakolī	Juice is sweet
234 Makūlaka (Dantika)	Dāntī (The seed is known in Marathi as Jepāḷ)	
235 Ajmodā (Ugragandhā)	Onvā	
236 Pushkara (Padmapatra)		Costus, with medicinal root
237 Padma chāriṇī (Atichara)	Sthala-kamalinī	
238 Kāmpilla (Rochanī)	Śunda rochani	Flower red (Bhavabhūti's *kāmpillaka prasva-pātala ganda-pāli*)
239 Urṇākhya (Dadrughna)	Tākla	Acassia, medicine against swelling
240 Palanḍu	Kāndā	Onion (Allium)
241 Latārka (Dudruma)	Hirvā-kandā	Green onion (Shallot)
242 Laśuna (Mahusudha)	Laśun	Garlic
243 Punarnavā (Śothaghnī)	Ghetuḷī	Medicine applied on swelling; log-weed

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	Sanskrit	*Marathi*	*Latin or English*
244	Vitunna	Kurdu	Pot-herb
245	Vātaka (Aparājita)	Gokarṇī	Clitoria
246	Kaṭabhī (Pārāvatānghrī)	Mālakangoṇī	Creeper
247	Trāyamānā		
248	Gṛshti (Vārāhī)	Ḍukarkand	
249	Mārkava	Mākā	
250	Kāka-māchī	Kavḷī	
251	Sitachchatrā (Madhura kāravī)	Badiśemph	Umbelliferae
252	Prasarinī (Katambharā)	Chānd-vel	
253	Chakravartinī	Chākvat	
254	Śatī (Gandhamūli, karchura)	Āmbehaḷad	

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255	Kāravella	Varle	Bitter gourd
256	Patola	Padvaḷ	Snake gourd
257	Kūshmāṇḍa	Kohḷa	
258	Karkatī	Kankadī	Cucumber
259	Tumbi	Dudhiya	White marrow
260	Alābū	Kala bhoplā	Black gourd
261	Goḍumba	Kawandaḷ (Chibūḍ)	Cucurbitous fruit (yellow melon)
262	Viśāla	Moṭhī kavandal	
263	Sūraṇa (Arśoghua)	Sūran	Elephant foot
264	Gaṇḍīra	Kaḍusūran	
265	Kalambī	Various kinds of Śaka	
266	Upādikā		
267	Mulaka		
268	Hila-mochaka		
269	Vastuka		
270	Dūrvā	Dūrvā	Lawn grass, Cyanadon

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Sanskrit	*Marathi*	*Latiin or English*
271 Gandālī		White dūrva
272 Kuruvinda (Mustā)	Motha	Cyperus
273 Bhadra mustaka	Nāgar mothā	Cyperus sp.
274 Chudālā	Phuraḍī	Cyperus sp.
275 Vanśa (9 syn. including twaksāra, karmāra, maskara)	Veḷū	Bambusa
276 Kīchaka	Veṇu	Hollow bamboo (wind sounds through holes)
277 Granthi (Syn. parus parva)	Peru	Mode of a bamboo
278 Gundra (Munja)		Reed
279 Naḍa (Syn. dhamana)	Devmal	
280 Kāśa	Kāns	
281 Balvaja	Lawhaḷe	Rushes

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282 Ikshu (Panudraka)	Ūsa	Sugar cane
283 Vīrana	Kāḷā vālā	
284 Uśīrā (9 syn. including jalaśayanī)	Khas	Fragrant root of vālā
285 Tṛṇa et. cet.		Graminac
286 Āmāka		
287 Kuśa (Syn. darbha)		Sacrificial grass
288 Kattṛnana (Syn. saugandhika)	Rohit gavat	Fragrant grass
289 Pālaghna	Śet gavat	
290 Mālātṛṇa		Creeping grass
291 Śashpa	Hirawal	Tender green grass
292 Ghās	Ghās	Cattle grass
293 Tṛṇa		Grass generally
294 Tṛṇya		Sheaf of grass
295 Nadyā		Sheef of reeds

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Sanskrit	*Marathi*	*Latin or English*
296 Tāla (Tṛṇaraj)		Palm
297 Nālikera (Syn. lāngalī)	Naraḷ	Coconut
298 Pūga (Kramuka)	Pophaḷī	Betal palm
299 Udvega	Supārī	Betal nut
300 Tṛṇa-drum		Palm, generally (tāla, nālikera—coconut puga, hintāla—betal nut, kharjūra—date palm, ketaki—pandanus, tālī—talipot (Corypha Umbracultifera).

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CHAPTER 5

Simhādivarga

Lion : Among the 6 synonyms for simha-lion, is panchāsya. According to the commentary panch means vistṛta (*Pachi vistāre*, being the sutra quoted in authority). An interpolated verse gives eight other synonyms, of which kaṇṭhīrava is interesting, met with in literature.

Tiger : For tiger, apart from vyāghra the equivalents are śārdūla and dvīpin.

Hyena : The hyena is tarakshu (Taras in Marathi)

Boar or pig : There are as many as 12 synonyms, some descriptive.
(e.g. stabdharoma i.e. with erect bristles).
Varāha is the wild pig, (being third avatāra of the God vishnu).

Monkey : Kapi, markata and vānara are the well-known ones, but there are six other synonyms, valīmukha and plavangama referring to the wrinkled face or the leaping locomotion.

Bear : Achchabhalla for bear has obviously given the aswal in Marathi and bhalla, the bhalu in Hindi.

Rhino : Khadgin for the rhinoceros (Genda in Marathi) refers to the swordlike horn (which alas, because of its supposed aphorodisiacal virtue, has imperilled, rather than safeguarded the animal's life).

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Bison : Lulāya, kāsara or sairibha (Gawā in Marāthi), in addition to mahish, and vāhadvish—the hater of the horse.

Jackal : As many as 10 synonyms including krostṛ (Kolha in marathi), bhūri-māya (i.e. full of tricks) and pheru. Śivā a female jackal is found in literature.

Cat : Mārjāra (Mānjar) has four synonyms, including vṛshdanśaka, the biter of bulls.

Lizard : Lizard is godhikā (ghorpad in Marāthi). The English equivalent, bis cobra arises from the false belief that this really harmless animal is poisonous. The common house-lizard would be gṛha-godhikā.

Porcupine : Śalya (Sāḷī in Marathi) is also śvā-vit, i.e. dog-piercer. The sharp spine is śalala.

Bat : Vātapramī (Vāghul in Marathi)

Wolf : Vṛka or īhāmṛga (ravenous beast)

Deer : Kuranga or hariṇa, also ajina-yoni, referring to the deer skin used by sages to sit upon.
The different sorts of deer are kadalī, kandalī, chīna (chin-kāra i.e. spotted deer), chamūru (the tail hair is used as a royal whisk), priyaka, kṛshna sāra (black buck), ruru, nyanku, sambara (sanbhar), rauhish, go-karṇa (blue bull), pṛshata (spotted deer), eṇa, ṛshya, rohita (red deer).
Other kinds of wild animals, of which sṃara is to be noted, are named.

Mouse : Unduru (Marathi undir) mūshaka, khanaka (the digger). Girika is a small mouse (one might say—*aho girer utkhanunāt girika eva nirgata*).
The common or garden lizard is sarata or kṛklāsa (neck-puffer). The house lizard Gṛha-godhika) is also musalī (Pālī in Marathi).

Spider : Lūtā (Koḷī in Marathi) is spider. Urṇa-nābha or tantu-vāya, refer to the web.

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Lac insect is nīlangu or kṛmi (also any small insect).

Centipede (Ghoṇa in Marathi) is śatapadī, śūka-kīta is silver-fish, the insect found in neglected books.

Vṛschika is the scorpion, also ālī and droṇa.

Coming to birds, the following are mentioned:

Pārāvata—pigeon (Pārva in Marathi)

Kapota—dove (Kabutar in Marathi)

Śyena—hawk (Sasānā in Marathi)

Ulūka—owl (Ullu in Hindi and ghuka ghubad in Marathi)

Vāyasārāti (enemy of crows)

Bharadvāja (Marathi kukhud—kumbha, syn. vyāgrāṭa)

Khanjarīka—night jar, also khazana (Marathi tajva or tahyar)

Lohapṛshta—heron, feathers are used for arrow-heads—not the points

Chāsha—bluejay (Tās in Marathi) also kikīdivi

Dhūmyāta—racket-tailed dronge, also bhṛnga

Darwāghāt—wood-pecker (Sutar or vat-phoda in Marathi)

Chātak—pied crested cuckoo, the famous papīhā

Kukkuta—cock, syn. being krka-vāku, tamra-chūda, charaṇā-yudha

Kalavinka—sparrow

Karkaretu—crane (Kardhonk in Marathi)

Kokila—cuckoo, also parabhṛta or pika

Kāka—crow (11 syn. including vāyasa, balibhug, dhvāuksha)

Droṇakaka—crow pheasant (Domb-kāvḷā)

Kāla-kanthaka—gallinate or cormorant-a water-bird

Chilla—kite (Ghar in Marathi and chīl in Hindi)

Gṛdhra—vulture (Gīdh in Marathi)

Kīra—parrot, also śuka

Krauncha—curlew (Kurkunchā in Marathi)

Kahva—baka-water crane (Bagḷā in Marathi)

Sārasa—the saurus crane

Kalahansa—drake

Koka-chakra-vaka—rathange, ruddy goose

Kurara—osprey, also Śveta-garub

Raja hansa—swan, red beak and feet, white wings

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Mallikasha—swan with black feet and beak

Dhartarashtra—other than the two immediately above

Śarāri—small crane

Balāka—crane (Baturī in Marathi, also bisakaṇṭhika, Bāldhonk bagḷā)

Varatā—female of hansa

Lakshmanā—female of sāras crane

Jatūka, Jinapatnikā, taila-pāika—bat (Vāghul in Marathi)

In the context of birds attention is drawn to Sri Haridatta Vedālankār's Hindi book "*Kālidāsake Pakshi*"—(Kalidasa's Birds), which was written at my instance (as acknowledged in the author's preface, to which I have written a foreword dated 7th February, 1964). The first appendix gives a most valuable table, giving the Sanskrit name of the bird, the Hindi and the English, together with the scientific term. The author, a scientist, was keeper of the Gurukul Kāngdi Viśvavidyālaya's museum at Haridwar, U.P. The table referred to above mentions 20 birds in all.

Names of insects, with wings, in the chapter (Sinhādivarga) are:

Makshika—fly, saraghā—honey-bee (Syn. varvana nīlā).

Patangikā (Puttikā)—smaller bee;

Danśa—forest stinging fly (Marathi rān maśī) Gandholī—wasp (Marathi, gaūdhil māśi), jhillikā—cricket ('*Adṛśya jhillī svanakarna śulaih*'), patanga or śalabha—locust (Tol in Marathi).

Khadyotā or Jyotiringana—firefly (kājvā in Marathi), Madhukara (with 9 syn. including ali bhrnga or bhramara)—blue-black beetle (Bhungā in Marathi)

Continuing with birds, we have :

Mayūra—peacock, with 8 synonyms of which nīlakantha may be noted.

Kekā is the peacock's cry and mechaka is the 'eye' on the tail.

The crest is chūdā and the tail sikhanda or barha.

Khaga is bird generally, has 26 synonyms, of which garutmat may be noted.

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Notable birds are thereafter mentioned : Such as hārīta—green pigeon, madgu—cormorant, karaṇḍava—coot, plava—water hen, Tittiri—partridge, kukkubha—wild fowl, lāva—quail, Jīvanjīva—pheasant, chakoraka—the greek partridge, koyashtika—lapwing, tittibha—tern, and vartaka—a kind of quail, etc.

The list is obviously not complete as it does not include the parrot and the hill myna.

Paksha is wing, pakshti being the joint of the wing with the body. The beak is chanchu or troṭi.

Then follow words for the various ways of a bird's flying: praḍīna—slanting, uḍḍīna—flying upwards, sandīna—flying in a flock.

Bird egg is peshī, kośa or aṇdam.

The nest is kulaya or nīda.

Birdlings are denoted by seven synonyms, including pota and pṛthuka. Mithuna is a a couple and yugula, a pair.

As many as 22 words denote collections (e.g. flock, herd, crowd, pride etc.). There is more specificity than in English—(to which I would add a puddle of politicians and a muddle of ministers). Of these, samūha, samudāya, gaṇa and vṛnda are common, while sandoha, visara, stomo, nikara and nikuramba are uncommon. There are a few specific terms, e.g. varga, of the same kind; samūha, all kinds together; Sārtha or sanhati also denotes collection of the same kind. Samaja is of beast and samāja of those with the same characteristics; e.g. class, society, guild. Kula and yūtha denote aggregate of the same sort. Those with the same aim and object form a nikāya. A heap is punja or rāśi. A heap of grain is utkara or kūta; kāpota, is a flight of pigeons, śauka—of śuka i.e. parrot; māyūra—of peacocks; taittira—of partridges. Domesticated birds generally are chheka or gṛhyaka.

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CHAPTER 6

Nṛvarga

Man : Of the 11 synonyms for 'man' a few can be used to indicate 'male,' while nṛ is only man—'nara' can be man or male. So with 'puns,' e.g. pumān—man and punskokila—the male koel. For woman also, there are 11 synonyms, of which 'pratīpa-darśinī' (oblique looking) refers to the (supposed) nature of woman to look at things obliquely. There are many other descriptive names, referring to feminine limbs or traits, e.g. 'bhāminī,'—one disposed to be angry, vara-varṇinī—one, according to Rudra quoted by the commentator, who is pleasantly warm to the touch in winter and pleasantly cool in summer, and is devoted to her husband; 'mattakāśinī' denotes beauty, a woman shining as if in-ebriate, i.e. radiantly beautiful; 'mahishi,' queen, is the crowned wife (consort) of a king, the other wives being bhoginyah. Of the seven synonyms for 'wife' dārāh (masc. plural) is not uncommon, although a grammatical curiosity; and pāṇi-gṛhītī—epoused, is interesting. Purandhrī is a matronly woman with husband and children. Adhivinnā is to a commoner what the mahishī is to a king. Gauri, meaning a girl yet to reach puberty, is uncommon; one who has reacheed it being madhyamā. A girl upto the age of 16 is bālā; thence upto 30 she is taruṇī or yuvatī; upto 55 prauḍha and there after Vṛddha. Jānī, for daughter-in-law is rare, while chirinṭī (or suvāsinī) for a young married woman is curious. Kāmukā is a woman desirous of anything and kāmukī an amorous one. For the loose woman there are as many as eight synonyms, of which itvarī is unusual. Aśisvi is a childless woman; avīrā—one without a husband or son, and viśvasta is

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uncommon for a widow. Paliknī is an aging woman, with grey hair. Prājñā is an expert woman, prājñī being an intelligent one. Kotavī is the nude. Śairandhrī is the domestic help, accomplished and expert in decoration. Śilpakārikā is the self-employed woman. One who is employed on errands and is young and active is asiknī. Śambhalī is the procuress and vipraśnikā—the fortune-teller; collectives, like gānīkyām, yauvatam and gārbhinam, from ganika yuvatī and garbhiṇī are note-worthy.

Didhishūh is the remarried widow, the second husband being didhishuh.

Kanīna is an unmarried mother's son. Vaimatreya is a step-child and bandhula is bastard, with four synonyms, including kaulatera.

The many words indicating relationship and their synonyms are fairly well-known, except perhaps 'yātarah' wives of brothers to one another (jāwu, bhāv-jay, in Marathi).

Jāra is the lover of a married woman, a child from her being kuṇḍa if the husband is alive and golaka if he is no more.

Jarāyu is the womb and ulba or kalala the sac in which the embryo is suspended and vaijanana is the month of delivery.

Referring to age, sthāviram for old age, (usual vārddhakam,) may be noted. The latter also means a multitude of old men. Visrasā—informity, synonymous with jarā—old age, is interesting.

There are four synonyms for a suckling infant, uttanśaya or dimbha being unusual, the usual word being stanandhaya. Jaran for viṛddha compares, with geront in gerontocracy, daśamin, for the very old is rare.

Chchata for slender is the less common form of sāta.

Pichandila for the paunched man is interesting. The person with a flat nose is avaṭīṭa, kharaṇah being sharp-nosed, khuraṇah—snub-nosed and vikhru—one without a nose. Apoganda is the handicapped.

Jānu—knee, becomes jnu in compounds like prajnu—bandy-legged, ūrdhvajnu—long-shanked and sanjnu—knock-kneed.

Eda is deaf, gadula—hunch-backed, kukar—one with a crooked arm, pṛśni—the dwarf, śroṇa—the cripple without legs,

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muṇḍa-—the baldy, balira or kekara—the squint-eyed, khuja or khoda—the lame.

A freckle could be jadula or piplu and a mole—tilakālaka.

Of the five words for medicine, jāyu is rarely found used.

The common cold is pratiśyāya or pīnasa, while kshava is a sneeze, kshavatha being cough. Śvayathu is swelling. An ulcer on the foot is vipādikā.

Kīlasa or sidhma is leuco-derma, pāmā is scab and kandūyā —itch. Piṭaka is a boil, vraṇa, arus or īrma (n.) being a wound or ulcer; an open ulcer being nāḍī-vraṇa.

Śvitra means ringworm; anāha is constipation.

Grahaṇī-ruk is diarrhoea.

Vamathu is vomiting

Among other diseases mentioned are vidradhi—abcess; meha—diabetes; and bhagandura—fistula; slipada is growth on the foot, filaria or elephantisis; keśaghna is possible dandruff. Aśmarī is stone in the bladder.

Agadankāra is a physician, one recovered from illness is vārta or ullāgh. Glāsnu is one languishing in illness, āmayavin is one with disease, i.e. one in ill-health. (There are seven synonyms, the common one being ātura and an uncommon one being abhyānta). Dadru according to some is one afflicted with herpes. Vātakin is one suffering from gout or rheumatism, and sātisāra—with dysentery, chilla is one with eyes bleary or constantly watering. Kaphin is one afflicted with cough. Nyubja is bent-backed (through weakness of the spine). Kilāsin is one with blotched skin. Andha is the only equivalent for blind, apart from adṛk (sightless). Mūrchchālā is one with a a tendency to faint. Śukram is semen, māyu—bile (also pittam), and śleshma—phlegm.

Asṛg-dharā for skin (tvag) is rare.

There are six synonyoms for flesh, which of palala is uncommon. Dried up flesh is vallūra.

Of the seven synonyms for blood, asra also means tears, and kshataja is literally what flows out of a wound.

Bukka is the heart, physiologically; meda, vapā or vasā being fat in the body.

There follow many anatomical terms for parts of the body, which it would be tedious to mention. But kloma for the lung

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may be noted, as also gorda for the cerebellum. Purītat for entrails is also interesting, so also, vasnasā. Lālā is saliva

The various excretions are: dūshikā (from the eyes), singhaṇa (from the nose), and pinjūsh (from the ear).

Gūtha is ordure (cp. Gū in Marathi), with eight synonyms, of which śamala is rare.

Kīkasa or kulya for bone is uncommon, kaseruka is the spine, parśukā—the ribs, pratīka (m) or apaghana is uncommon for a limb.

Of the 12 synonyms for the body as a whole (kankāla being the skeleton) sanhanana (n.) is rare and varshman (n.) not so common.

Prapada is the front part of the foot, gulpha—the ankles and pārśni -the heel, janghā is the calf, uruparvan (m.) being the knee, sakthi—thigh, vankshane (m.)—the groin, vasti—the abdomen.

There are many terms for the hips, kakuṇḍara being the cavity in the loin. The buttocks and breasts of women have received much attention in Sanskrit literature. Trika is the small of the back, avalagna is the waist. Praveshta for the arm is unusual. Kaphoni is the elbow; praganda—the biceps and prakoshtha-the fore-arm. Maṇibandha is the wrist, the part of the hand just below that being Karabha. Śaya for the hand as a whole is rare. Pradeśinī is the index finger, anāmika being the ring finger. Prādeśa is the span between extended thumb and index finger, tāla-between thumb and middle finger, gokarṇa—between thumb and ring-finger and vitast—between thumb and little finger (vīt in Marathi). This last is equal to the width of 12 fingers, continuously placed. The palm with extended fingers generally is chapeta, and two palms side by side in sanhatāla. The palm with folded hands is anjali. Phasṛti is the fist with bent fingers; hasta (cubit) is the hand from the elbow to the tips of extended fingers, a measure of length equal to 24 fingers laid side by side (2 vitasti spans). But with the fingers drawn in it is ratni (mundhā hāt in Marathi). From the elbow to the end of the little finger stretched is aratni (intermediate cubit). The distance between two arms stretched horizontally is vyāma (fathom). Paurush is the vertical distance measured by the body length

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with arms stretched upwards (—a man's reach, standing or lying down).

Śirodhi for neck is rare, avaṭu is the cervical prominence (also ghātā or kṛ-kalikā). Chibuka for the face below the mouth may not be well-known, Kākuda for the palate, sṛkkiṇī for the corners of the mouth and godhi for the forehead are uncommon. Kurcha is the part between the eyebrows.

There are eight equivalents for the eye, six for the ear, five for the head and six for hair, all in literary use.

Much differentiation is made, however, in regard to hair collectively: alaka—curly hair; bhramaraka—curls in the forehead; kāka-paksha—locks. For side-burns śikhandaka may be appropriate. Kabari is braided hair (tonsure) and dhammilla is the hair bound together at the back. Chūdā is hair knotted at the top of the head, while satā or jatā is matted hair as of lion or ascetic. Veṇi is pigtail, loose hair being sīrshanya, and hair bound together in any form, pāśa.

Coming to cosmetics vibhrāt is elegant. Ornaments include mukuṭa—tiara, chūdā-mani—jewel on the hair, tarala—the central jewel of the necklace, bāla-pāśya—the jewelled hair-net (also pāritathya). Patra-pāśyā is a jewelled net spread over the fore-head. karṇika—ear ring, tāla-patra and kundala being ear-drops etc. Pralambikā or graiveyaka is the hanging neck-piece, lalantika being the long necklace of pearls and gold. Hāra and muktāvalī are well known but devachchanda-hāra with 100 strands is rare. Other sorts of necklaces are guchcha, guchcharda go-stana, ardhahāra, māṇavaka, ekāvali, nakshatra mālā (with 27 pearls).

Āvāpaka and pārihārya for bracelet (bangle) are uncommon. Ūrmikā, for ring is not so common. A seal ring is anguli-mudrā. For woman's waist-band saptakī and śarasanam are unusual. The less ornamental band round men's waist is sṛnkhalam.

Most of the six synonyms for the anklet are found is use, except hansaka (vāle in Marathi .

Four kinds of material for clothing are mentioned, viz.: bark, fruit pods, insect and hair. From bark comes valka or kshauma (kshumā is flax). Form a fruit pod comes cotton (phāla, kārpāsa or bādara). Form insects comes silk (kauṣeya)

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and from hair comes rānkava (ranku is deer) and kambala (from sheep).

Cloth fresh from the loom is tantrakam or niśpravaṇi (kore vastra in Marathi). A pair of dhotis (bleached) is udgama-nīya, if of cotton, and patrorṇam if of silk or wool. Kshauma or dukūla is a long piece of linen or silk for wear. Nivīta is the piece worn around the shoulders—the mantle. The loose thread ends are daśā or vastayah. The length of a piece is āyāma and the width is parinaha. Worn out clothing is patacchara, while naktaka (also laktaka) is tattered cloth (laktar in Marathi) or rags.

Words for many kinds of clothing (vastra) are given, such as anśuka and chela. Varāśi (m.) is coarse cloth, and nichola is cloth of any kind of canopy. Rallaka (m.) is a synonym for kambala (m.).

Clothing for the nether half of the body is antarīya (n.) or upasanvyāna (n.), while uttariya (n.) with four synonyms, is cloth loosely worn round the neck and shoulders. Chola is women's blouse and ardhoruka is drawers or panties. Nīśāra is a piece that wards off cold wind etc. (could well be used for the modern pull-over). Aprapidīna is full length shirt. Ullocha is awning used to ward off the suṇ.

Dūshyā is a tent, pratisīra being the vertical screen (kanāt in Marathi and Hindi).

Embellishment of the person is parikarma, mrjā being wash or toilette. Udvartana is scrubbing the floor etc.; āplāva is bath; chārchikya—anointing with sandal paste (also charchā and sthāsaka). Anubodh is renewing an applied scent (as of kasturi with a little spirit). The spot of paint on the forehead is the familiar tilaka, chitrak, or viseshaka—which in the case of women is the kunkuma,which may be of saffron or red sandal paste.

Lākshā is lac (also drumāmaya disease of a tree—e.g. kusum tree—Schleizia Trijuga). Lavanga is clove and śrī-sanjam is nutmeg sepal. Kaliyaka gallochum, used for giving a black shade.

The various powders burnt for scent or fumigation are agaru—jongaka, kālāgaru—black and māngalya—jasmine scented. Dhūpa—gum is rāla, being resin or exudation from the Sarja (sāja) tree. There is also false dhupā. Vṛkadhūpa (incense) such as turushka or yāvana (ūda in Marathi). Pāyas (dried up latex

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and oil from the sāl tree—Shorea Robusta). Kasturi is musk, from the pouch of the musk deer. Kankolaka (Kankol in Marathi), bedellium in English according to Sardesai and Padhye, ghanasāra (Karpūra) is camphor. Gandhasāra is white chandana-sandal, the red variety being tilaparṇi. Jātiphal (Jāyphal in Marathi) is nutmeg or mace.

A perfume paste made up of camphor, incense powder, musk, saffron and kankolaka is yaksha-kardama—the last word in olefactory cosmetic. A paste for anointiong before a bath (utaṇe in Marathi) is varti or varṇaka. Then there are scented powders-vāsa-yoga, things so scented being bhāvita. Adhivāsana is perfuming generally with scented things like apparel or betel nut.

Of garlands there are many sorts—mālya, mālā or srag being the one worn in the hair, varieties being garbhaka—in the midde, prabhrashtaka--allowed to hang, lalāmaka—slung on the forehead, prālambaka—hanging straight down, vaikakshika—worn diagnally across the chest and āpīda or śekhara—worn on the crown of the head Flowers woven into any sort of garland are rachanā or parisyanda. A complete toilette is ābhoga.

Coming to beds, i.e., ṣayyā generally, upabarha is a pillow, the bed proper being mancha, paryanka, palyanga (palang in Marathi) and khatwā (khāt in Marathi). Genduka is the bolster (girdi in Marathi).

Of the ancillaries, the compartmented cosmetic box is samputaka or samputaka (chauphula dabā in Marathi). The spitoon is patadgraha (pikdanī in Marathi).

The comb is prasādhanī or kankatikā (phaṇi in Marathi). Scented powder for clothing is pishṭatka (bukā in Marathi). The mirror is darpaṇa, mukura or ādarṣa (ārasā in Marathi). The fan is vyajana or tālavṛntaka.

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CHAPTER 7

Brahmavarga

Of the 9 synonyms for family of birth, abhijana is unusual. Bījya is merely born in any family, one born in a royal family being rājabījīn. One born in a high family is kulīna.

Sajjana, ārya, sabhya or sādhu is a good man.

Vādava is an unusual equivalent for brāhmin. Shaṭkarman is a brahmin engaged in six typical activities (sacrifice, study, teaching, charity, officiating as a priest, and serving a patron). As many as 22 synonyms denote a learned man, of these doshañja, sankhyāvat, kṛitīn and kṛshṭi being unusual. Labdha vaṛna and dirgha-darṣin are also used, although, adjectival. Among specialists are: ṣtrotriya (versed in Vedas) mīmānsaka (in Mīmansā), vedāntin (in Vedānta), vaiśeśhika (materialism), saugata (atheist, or Buddhist), naiyāyika or akshapāda (logic), chārvaka or ārhaka or loukagatika (existentialist or nihilist) and sānkhya (follower of Kapila).

While upādhyāya is teacher generally, as also adhyāpaka, guru is the one who initiates and āchārya is the preceptor who explains, interprets and clarifies. Ādeshtā officiates at sacrificial rites. Then follow words, connoting the several persons engaged in sacrifical rites, which are of no practical importance now.

Antevāsin is a synonym for chchātra (cynically, one who holds an umbrella over his teacher in regard to his foibles!) Śaiksha is the novitiate, and satīrthya is pupil of the same guru.

Itiha—indeclinable or aitihya (n.) is the traditional instruction and fundanental knowledge is upajña.

Of the seven synonyms for sacrifice, sapatatantu is rare. There are five sacraments (pañc-mahā yagña) fit for brahman: the worship of spirits, progenitors, gods, the Vedas and mankind.

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Of nine equivalents for assembly, samajyā and āsthānī are unusual.

Prāgvanśa is pillar or pillared hall to the east of the sacrificial hall, occupied by sabhāstārah—the members of the assembly. Curious words in this context are tarma—the top of the yūpa—sarificial post, chashālā—the ring round it, kumbā—the thick fence around (cp—Marathi kumpaṇ) and arani—the piece of fuel for lighting the fire by friction.

The various other strange words denoting things and animals for sacrifice or actions are of no present day interest.

As many as 13 synonyms denote gifts conventionally made on various occasions, anhati being uncommon. There are also special kinds of donations such as niwāpa (for ancestors). (In this context appears the word kutapa the eighth part of the day).

Research in religious matters is anvekshaṇa or gaveshaṇā, words now used for research in general. A special enquiry made of the guru is sani or adhyeshana.

Abhiśasti is request (ordinarily yāchanā).

The guest—atithi, with four synonyms, including āveśika and prāghurṇika was accorded an honoured position. He is received with courtesy (abhyutthana or gaurava).

Worship in the context of doing honour is pūja, with five synonyms, of which apachitī is not so commonly used. The roaming of holy men is aṭyā with three synonyms, while charyā or īryā is stop over on the way. Order or method is āvṛt with four synonyms including paryāya and paripāṭi, its neglect being paryaya, upātyaya, or atipata.

Aupavasta is the uncommon equivalent for upavāsa (fast).

Viveka is discrimination. Vṛitta is observing good conduct, adhyayana is study, primarily of the Vedas, proficiency in it being Brahma-varchasam.

Of sacrificial material kalpa is the preferred one, anukalpa being the substitute (ersatz).

Of the four eqivalents for a sanyāsin, karmandin and maskarin are interesting, the former referring to the teaching of karmanda and the latter to the bamboo staff commonly carried by a sanyasīn.

Varṇin is a brahma-chārin, while snātaka has a special signi-

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ficance, charactersied by a vrata (vow), holy bath and paying the guru his fees.

Ashādha is a staff from the palāsa (Butea Frondose), rāmbha being one from a bamboo.

Yama is restraint attainable with the body, e.g. nonviolence, truth, non-stealth, celibacy and non-ownership of property. Niyama is what leads to a state of mind, e.g. purity, contentment, penance, study of the Vedas and concentration.

Kuhanā is deceitful concentration etc., i.e. only a show.

There are different words for different forms of apostacy of which avakīrṇin, for one who is no longer a bachelor, may be noted.

The Brahmavarga ends with words relating to the married state: janyah—friends of the bridegroom, and chaturbhadra, the blissful state where dharma, artha, kāma and mòksha are all equally well attended to.

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CHAPTER 8

Kshatriyavarga

Virājan is a kshatriya, rājan being a king and samrāj, an emperor. A sārvabhauma is one whose sway extends over all the land upto the sea—a monarach of all he surveys. Mandaleśvara is a fendatory, the paramount overlord or sovereign being adhīśvara. Rajakam is an assemblage of princes, rajanyakam—that of Kshatriyas.

He who counsels the highest is minister-mantriu, dhīsachiva or amātya; one charged with executive duties only is karmaschiva. The Chief Minister is mahāmātra or pradhāna.

One helping the executive in deciding on the rights or wrongs, i.e. a judge, is prādvivāka (or aksha-darśaka). Darśaka by itself is a synonym for door-keeper (dvāra pāla).

The body-guard is anīkastha. Adhyaksha or adhikrta is supervisor, superintendent or overseer.

The village chief is sthāyuka, gopa being the chief of many villages (equal to the persent Sarpanch or Inspector).

The overseer of treasure in gold is bhaurika, of silver being naishikika—corresponding to treasurer and the master of the mint, there being no equivalent for the master of the security printing press, paper money being then unknown which could perhaps be rendered by maudrika.

For 'friend' there are six equivalents, the one of the same age being vayasya or snīgdha. Friendship, traditionally established by taking seven steps together is sapta-padīnam, a merely favourable attitude being anurodha.

Of the seven synonyms for spy, yathārha-varna denotes gathering of intelligence, apasarga being nearest to the C.I.A.

Person in one's confidence is pratyayita (—āpta).

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Of the eight synonyms for astrologer, kārtāṇṭika is uncommon.

One versed in scriptures is tāntrika.

In the inner quarters there was the antarveśika—the chamberlain; sauvidalla is the chief attendant. Only varshavaras (eunuchs) were employed as attendants. An ordinary servant is anujīvin.

Enemy is the neighbouring king, those beyond being friends or allies. Those still further away are neutrals—udāsīna; pārshṇi grāha is the foe in the near.

There are as many as 19 synonyms for enemy, abhighatin and paripanthin being somewhat uncommon.

A house-holder is satrin. Lipikāra is the scribe, (libi being a variant for lipi—the alphabet).

Adhvanya is war-farer. The people are prakṛtayah and śrenīh.

Many aspects of a ruler's policy are mentioned, resulting in trivarga in the political sense, viz. kṣhaya—decline, sthāna—stability and vṛddhi—rise.

Upajapa is causing defection (an art currently brought to perfection by India's modern rulers). Upadhā is testing the loyalty of ministers etc. through trusted agents.

Ashadīkshanam is 'between ourselves'. Nisśalākās is solitude and upānśu is secret. Bhresha denotes a fall from an image-deviation.

Deśarūpa or samanjasa is propriety of policy, and aupayika is fit and proper.

Sampradharaṇa is deliberation. There are six synonyms for 'order' or 'command' ājñā being the common one and avavādana the unusual one.

A steady and proper policy is sanstha or maryādā; sudhārā is reform. Mantu is unusual for transgression. Uddāna is binding (bandhana).

Dvipadya is double penalty. Bhāgadheya is the same as kara or bali, i.e. tax; while dues like toll or cell is śulka.

Upadā and prābhṛta is gift or present. Yutaka being a newly-wedded couple, yautaka is a wedding present, while sudāya or haraṇa is dower for a bride.

Sandṛshṭika is the immediate result of an act, while udarka is

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the ultimate consequence. Adṛshtam is an act of God, while drshtam is foreseen consequence—a foreseeable danger as from a hostile government.

Establishing authority is prakriyā.

Of the royal panoply, bhṛngār, a golden sprinkler, is interesting.

Sajjanam, for watch or guard, is curious.

For elephant there are as many as 15 synonyms—of these stamberama is noteworthy, as also kunjara, i.e. the animal with a prolonged chin—vīḍu is the depression between the two temples of an elephant. There are special words for other parts of the elephant, which are of little practical interest. Totra is the bamboo whip, while ankuśa is the guiding hook (also sṛṇi).

Ghoṭaka for horse has obviously given us the ghoḍa in Hindi and Marathi. There are 11 other equivalents, of which arvan is unusual. A horse of a good breed is ājāneya, while a mount is vinīta (well-trained). Vāmī is mare (occurs in *Raghuvanśa*, Sarga 2). Āśvīna is the distance covered by a horse in a day. Five paces of the horse (dhārā) are āskandita (gallop), dhauritaka (canter), rechita (easy canter), valgita (fast trot?) and pluta (trot). Lūmam for a horse's tail is rare.

Chariots are of various kinds, according to purpose, ratha for battle, pushyaratha for a drive and karṇīratha—covered, for women.

Ana (m.) is the large freight cart and gantrī—the cart for persons (gāḍi in Marathi), śibikā is palanquin and dola—hammock. Piṇḍikā or nābhi is the hub of the wheel, aksha—the spoke, aṇi—the pin holding them together, varūtha—the fender for strength, kūbara—the pole, yuga or prāsanga being the yoke. While dhoraṇa is any vehicle, vainītaka is the traditional one.

There are four synonyms for the mahout (elephant-driver) of which ādhōraṇa is intersting; mahout in Hindi and Marathi is derived from mahāmātra (which also means Prime Minister). For the charioteer (sūta) there are eight equivalents, including prājita and yantā (although in *Raghuvanśa* occurs the phrase *yantā gajasya*—driver of the elephant).

From Aśva-vāra—rider, is obviously derived the Marathi Svāra, although among the equivalents only asvāroha is given, besides sādin.

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Sainika is really a sentinel but in the plural it means warriors or arrayed troops. Those specially appointed to serve in the periphery are paridhistha.

Kanchuka is armour on the chest, a synonym being vārabāṇa (warding off arrows). Sārasana is girdle and śirshanya the helmet. Kavacha is the whole armour or coat of mail, synonyms being tanutra, kankaṭaka, jāgara, varma and danśana. A fully accoutred warrior is sannaddha, if with mail, otherwise āmukta or pinaddha. Kāvachika denotes a number of mailed soldiers. Pādāta is infantry and a curious term for a professional soldier is kāṇḍa-spṛshṭa. Kṛtahasta is skilled, e.g. in archary, now fire-arms (crack-shot). Aparāddha, is one who misses the target, as also pṛshatka. Kānda is arrow, kāndīra being the archer. There are suitable words for wielders of other weapons, e.g. śaktika—lancer, yāshtika—club-user, paraśvādhika—battle-axe user, naistrinśika—swordsman, prāsika—spearman. Charmin is shield-bearer, patākin or vaijayantika—standard bearer.

Anuplava is camp-follower, pṛashṭha—vanguard, manthara is the slow marcher—possibly bringing up the rear.

There are six equivalents for the fast runner, of which jangh̄āla (long-shanked) may be noted. Jaitra is the conqueror, abhi-mitrīṇa being one who faces the foe boldly, ūrjāsvala is powerful, urasvān—the broad-chested.

Kāmagāmin is the free lance, going as he lists, atyantīna being one who moves fast. Sānyugīna is skilled in war and vikrānta—brave.

Of the 11 synonyms for the army or forces, nearly all are found in use, anīka occuring in the Bhagavad-gita.

Vyūha is the disposition of troops. The commentary quotes the definition, 'chariots in front, backed by cavalry and then the infantry, the elephants bringing up the rear'. But variations of array were recognised, i.e. danda—diagonal, bhoga—in file, manaḍala—circular and asamhata—homogenous; pratyāsāra is the heel, while the army's rear is pratigraha.

The basic army unit—patti consists of ekebha or ekaratha (one elephant or chariot), three horses, five infantrymen—11 in

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all making up a platoon—patti, the higher formations are;

9 Patti = 1 Gulma
3 Gulmas = 1 Gaṇa
3 Gaṇa = 1 Vāhinī
3 Vāhinīs = 1 Pṛtanā
3 Pṛtanā = 1 Chamū
3 Chamūs = 1 Anīkinī
3 Anīkinīs = 1 Daśānīkinī
3 Daśānīkinī = 1 Akshauhinī

The commentator says that in one akshauhinī there are

21,870 elephants
21,870 chariots
65,610 cavalrymen
109,350 infantrymen

making a total of 218,700, a sizeable force!

This is according to Bhāratam (Mahābhārata?)

There is a Mahaukshini also, numbering 132,124,900, which seems incredible for those days.

In this context it is useful to set down the compendious way of mentioning numbers in Sanskrit, the digits being read from right to left: The strength of a mahukshni is: khadvaya, nidhi, veda, akshi, chandra, akshi, agni, himānsu, (chandra) and mita.

Kha = 0
Chandra = 1
Akshi = 2
Agni = 3
Vedāh = 4
Nidhi = 5

There are seven synonyms for the bow, of which ishvāsana is somewhat uncommon. The two notched ends are atanī, and the leathern fence or guard for the arm is godhā, lastaka, (m).

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is the middle. Of the four synonyms for the string śinjinī (twanger) is not so common.

Five attitudes or stances for shooting the arrow are recognised according to the commentary, although only two, pratyālīdha and ālīdha are mentioned in the Kośa. The former is extending the left leg, the right being contracted, ālīdha being the converse. Both legs in the same position is sampada, when they are half a yard apart, the stance is vaiśākha, when they are placed circlewise it is mandalakam. Śaravya (laksha) is the target, target practice being upāsana. Ishu is arrow, from which are derived both ishvāsana (bow) and ishudhi (quiver). Of the other synonyms kalamba is uncommon. Nārācha is an iron arrow. Vāja is the feathered head, liptaka is the poison-tipped arrow.

Apart from ishudhi, for quiver there are five equivalents, tūnīra being the usual one and nishanga, the uncommon.

Passing on to other weapons, there are nine words for the sword or scimitar, nistrinśa being rare. The commentator adds taravari (talvār in Marathi) from another Kośa. The hilt is tsaru.

The leather wound round the hilt (for better grip) is mekhalā. The shield is phalaka, its grip being sangrāha.

Drughaṇa is the club. The short one-edged sword is ītī. The sling is bhindipāla, its pitch being 12 palm lengths (bhindi).

Adhiti is the axe, the commoner words being kuthāra or paraśu. Parigha is the bludgeon, śāstri or chhurikā is the knife, as also asiputrī (the daughter of the sword).

A śanku is a bar with a crescent-shaped sharp edge and tomara or sarvalā being a club with an end like a churning rod. Kunta is javelin. Pālī or aśrī is the point of a sword.

The assembling of armed forces is sarvābhisāra or sarvough. The lustration (purifying ceremonially) of arms is lohabhisāra, mobilisation against the enemy is abhisheṇana, and the march is abhiniryāṇa. Surrounding the hostile forces is prasaraṇa. An army on the march or move is prachakra while a gallant attack on the enemy is abhikramaṇa.

Vaitālika is the person appointed to waken up a king, and

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those who ring the hours on a bell are ghāṇṭikas. Professional panegyrists are māgadhas.

Sanśaptakāh are soldiers going into battle who have vowed not to turn back—the do-or-die sort.

The dust raised by an army is pinjāla. In this context the danger spot is vīrāśansana. Ahampurvikā is keen competition to be in the forefront—an emulative onset, while āhopurushikā is self-conceit.

Power is denoted by 10 synonyms of which sthama and śushma are uncommon. Vikrama is exploit.

Vīrapānam is the soldier's stimulant before or after a battle (for which purpose rum is used in modern times).

As many as 13 synonyms are in use for combat, battle or war, of which janyam, mṛdham, samīkam and abhyāmardah are not so comman.

Niyuddha is close fight. Tumula is the thick of battle. Kshveḍā is the war-whoop (ep. slogan—a war cry as formerly used among Scottish clans, from Gaelic sluagh—ghairm-army cry). Krandanam is mutual defiance.

Bṛnhita is the trumpeting of elephants, visphāra—the twang of the bow and Hreshita is the neighing of a horse.

Pataha or āḍambara is the war-drum.

Hatha is violence, chhala—a strategem, and utpāta—a portent.

Kaśmala is a faint or swoon. Avamarda is devastation. Abhyavaskanda is ambush. Pratīkāra is revenge.

As many as eight synonyms denote retreat or flight, sandāva being noteworthy.

Nashta is missing. Upagraha is capture as war-prisoner.

There are as many as 24 equivalents for slaughter, kshaṇana and krathana being the most unusual and nihinsana being the most direct. Vadha—killing, has four synonyms of which pinja is seldom come across.

Ten synonyms are given for death (mṛtyn) panchatā being noteworthy. Pramīta is uncommon for dead. Kabandha ia headless body, still in some sort of motion, while kuṇapa is the rare synonym for śava—a corpse.

Jīvātu is elixir for life (jīvanaushadha).

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CHAPTER 9

Vaiśyavarga

There are six synonyms for vaiśya, of which arya should be distinguished from ārya. Another, bhūmi-spṛś shows a life in contact with "the good earth".

Vārtā, with five other equivalents, denotes livelihood generally; the three ways of living of vaiśyas are: Vānijya—trade, kṛshi—agriculture and pāśupālyam—animal husbandry, including subsidiary occupations such as service—seva or śvavṛtti and cleaning—uchcha-śilam, i.e. picking up fallen grains in markets or fields. Begging is mṛta, unsolicited alms—amṛta-vanigbhāva, being in trade or commerce is satyanṛtam, a combination of truth and lie.

Paryudanchana is a striking word for debt, kusīdam is interest, yāchitakam is the thing borrowed, āpamityakam is that exchanged. Uttamarṇa and adhamarṇa are creditor and debter respectively, vārdhushi—the usurer, kṛshika (with three synonyms) is farmer. There are separate terms for land under specific crops: Vraiheya—under paddy, yāvya—under barley and other short period (60 days) crops, taileya—under sesame and other oilseeds, māshyam—under millets, such as māsha, umā (linseed) and aṇu-rāgi or nāchanī. Land under other pulses includes maudgīna—mung, kaudra-viṇa—kodon, chāṇakīna—gram, gaudhumoin—wheat, kaulathīna—kulthi, kālāyīna—kālāya.

There is also, surprisingly priyangavīna, although priyangu is a shrub or small tree, well-known in Sanskrit literature.

Ṣākatam is land under ṣāka—vegetables.

Bījākṛta is land sown and harrowed, śītya or halya is

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ploughed only. Śambākṛt is land twice ploughed or cross-ploughed. Trihalyam is land thrice ploughed.

Vāpa is a sown field, if with droṇa then drauṇika, with ādhaka—ādhakika, with prastha, kuḍava, kanḍavika khārī, khārīka—all these are seed measures or the fist (prastha).

Among the three words for 'field', vapra (m.) and kedāra are less known than kshetra. Fields collectively are kaidarya.

Loshta is a clod, so also lashtu (dhenkuḷ in Marathi). Kotiśa is the implement for breaking up clods—the harrow.

Prājana is the plough-man's whip, khanitra—the pick-axe and lavitra—the sickle.

Yotra is the tie of the yoke. Of the five equivalents for plough-share, phāla is common and kuṭaka, the rare one. Hala and lāngala, for plough often occur in literature, because of association with Krishna's elder brother Balarāma whose weapon it was, sīra being another term (found in *Meghadutam*). The pin of the yoke is śamyā, and the shaft—īshā. the furrow being sītā.

Medhi (m.) is the post fixed in the ground for tying cattle to (meḍh in Marathi).

The various grains on crops are: pātala—paddy, yava (also sitaśuka)—barley, (tokma is green barley). The pea has four equivalents, all worthy of note: Kalāya (m.), satīnaka, hareṇu and reṇuka. Kodrava is kodo, maśūra or mangalyaka is lentil, makushṭhaka—moṭh or maṭki, sarshapa or tantubha—mustard (siddhārtha when white).

Sumana is unusual for wheat, kulmāsha or yāvaka may be a minor pulse called kulthi in Hindi. Chaṇaka—gram has an interesting synonym, harimanthaka (ep. harbharā in Marathi). (Hari=horse; manth-crush).

While tila is the ordinary sesame, tilapinja is the wild sort, also called tilapeja.

There are five synonyms for black mustard, including kshava. Kangu or priyangu is wild rice. Linseed is atasi, umā or kshumā (linen being kshauma). Bhangā or mātulāni is hemp—which, thanks to hippies, has attained international stature. Minor grain, generally, is aṇu. It is curious that jawār is not mentioned, nor pea-nut. Maize was, of course, imported by

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the Portuguese from America, being the staple diet of the Red Indians and Mexicans.

The beard of wheat is kinśāru or śūka and the ear is kaniśa, which has come down almost unchanged in the prakṛt languages. Stambakari is corn in clumps, particularly rice, stamba by itself meaning a clump of grass etc. Nādī is culm, palālā—straw, kangara or busa is chaff (bhusā in Marathi), tusha is husk, śimba is the pod (sheng in Marathi), ṛddha is reaped corn, pūta being corn threshed and winnowed.

Pulses are śamīdhānya, millets being śukadhanya and cereals—kalamās. Nīvāras are wild rice, gavedhu being the wild grains. Musala—pestle and ulūkhala—mortar are well-known. Śurpa (sūp in Marathi) is the winnowing basket. Chālanī is the sieve, its synonym titau being very curious in that the two end vowels are separately pronounced. Syuta or praseva is sack (goṇi or thailī in Marathi). Kaṇḍola or piṭa is open basket (kaṇga or pāṭi in Marathi). Kaṭa or kalinjaka (karaṇḍā in Marathi) is a larger bamboo receptacle with a lid.

Coming to cooking, rasavatī and mahānasa are appropriately tempting words for the kitchen (rasoighar in Hindi). The overseer in charge is paurogava (vānknis in Marathi). Sūpakāra or ballava, with five other synonyms is cook, according to the commentator, some by way of specialist, e.g. ārālika—in condiments or spices. The specials mentioned in the kośa itself are: Apūpika and kāndavika—experts in baking and fried things.

Chulli (chūl in Marathi) is the fireplace, synonym being aśmantakam, uddhānam, adhiśrayanī and antikā, the portable variety, using charcoal, being angāradhānikā or hasanti (śegadi in Marathi). Ālāt or ulka is firebrand, angāra being red hot cinders. Bhrāshta or kandu is the frying pan or roasting plate, svedani is the still.

Alinjar is the pitcher (māṭhā or dera in marathi).

It would be perhaps convenient to give a list of the other kitchen vessels:

Sanaskrit	*Marathi*	*English*
Karkari	Rovaḷi	Strainer
Galantika	Galan	

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Piṭhara, Sthāli	Bhanḍe	Pot
Kalaśa, Ghaṭa	Ghaḍa	Water-pot
Śarāva, Vardhamānka	Balaṭī	Bucket
Ṛjīsha	Kaḍhai	Deep frying pan (for cooking flour)
Kansa	Pela	Goblet
Kutūh	Budhla	Leather bottle for oil.
Kutup	Dapki	Small size of above.

Any kind of kitchen vessel has five equivalents, pātra, bhājana and bhānda being the common ones (the first two often in a metaphorical sense, receptacle of repository), amatra and āvāpana being uncommon.

Darvī, kambī or khajaka (paḷi in Marathi) is ladle. Tardū is ladle with a wooden handle (dāvli in Marathi).

Coming to eatables, the not so common equivalents are for vegetable—śāka; greens—harītaka, stalk—'sigru, pedicle (ḍenṭ in Marathi)—kaḍamba.

Veshavāra is the condiment for seasoning vegetables, also upaskara (chutney or masālā in Marathi).

The commentator quotes from the *Ātreya Samhitā* the recipe as follows:

Chitrakam pippalī mūlam,
pippalī, chavyanāgaram,/
dhāyākam rajanisveta
tanḍulāshcha samānsakah//
veshavāra iti khyātah/
'sākādishu niyojayet//

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A more precise recipe added by the commentator is:

Haridrā (turmeric) 10 palas
Dhānyāka (coriander) 20 palas
Jīraka ... 5 ,,
Methika (fenugreek) $2\frac{1}{2}$,,

All these four roasted together

Marīcha (pepper) 3 palas
Hingu (asafoetida) $\frac{1}{2}$,,

ground together into a paste.

The measures of weight are:

5 gunja = 1 māsha
16 māsha = 1 aksha or karsha
4 karshas = 1 pala

The acid seasoning material or spices include tintidīka (tamarind), vṛkshamba (āmsul in Marathi) from the dried fruit of garcinia tree and chukra (chākvat in Marathi).

Marīcha (pepper) has five synonyms, including vellaja (white pepper). Jīraka is cumin seed. Ārdraka is ginger, sunṭhi being dried ginger. Kustumbaru (ep. kothimbir in Marathi) is coriander.

Sunṭhī is greatly valued as a universal medicine and is also called mahaushadham or visva-bheshajam. Kanjika (sour gruel) is the poor man's food in India; there are many synonyms: Āranālaka, sauvira and dhanyāmla.

Putting together the strange words for memorising—

Dharmapattana śajājī
tatra miśropakunchikā|
kustumbaru cha visvam cha
śṛngavera vitunnakam||

(pepper, cunim seed (white)
black cumin seed, coriander,
dried ginger, ginger and coriander again)

Hingu—asafoetida has four synonyms, including sahasravedhi (penetrating thousands)—the leaf being bashpikā. Haridra—

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turmeric has among four synonyms, some referring to its bright colour—varavarṇinī.

Lavana—sea-salt is also vaśira. Saindhava is rock salt, a synonym being māṇimantha. Sauvarchala is white sweetish salt (known as sanchaḷ khār in Marathi), a blackish variety being tilaka, pākya or biḍa is factory salt.

Matsyandī is molasses (kākvī in Marathi). Large sugar candy is khanḍa-vikārā (khaḍī-sākhar in Marathi). Śarkarā is refined sugar.

Dadhi-kūrchikā is curds and water heated up; takra kūrchikā is whey and water so warmed. From diluted, spiced and heated curds is prepared kadhī, for which the Sanskrit equivalent is temana or nishṭhana.

Śrīkhanda or rasālā is a sweet from curds, well-known in Maharashtra and Gujarat.

The commentator ascribes the invention of srīkhanda to Bhīma the voracious strong man (Vṛkodara), the second among the five Pāndavas of Mahābhārata. For one year they had to remain in incognito in exile. Bhīma disguised himself as a hefty cook. The quote in support from the *Sūpa-Śāstra* is:

Ardhaḍhakah Suchiraparyushitasya
dadhnah—khanḍasya shoda'sa
palāni śaśiprabhasya—
sarpishpalam, madhupālam
marīcham dvikarsham
'sunthyah palārdhamapi
chārdhapalam chaturnam
sūkshme paṭe lalanayā
mṛdupāni-ghṛshta—
karpūra-dhūli—kṛta-patra--sansthā
Eshā Vrkodarakṛta sarasā
rasālā—yā svāditā
Bhāgavatā Madhusūdanena

Pala is equal to 320 gungā weight. Adhaka is the pailī in Marathi.

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The recipe is: Curds are the main ingredient. It has to be well-drained over-night (in a cloth-bag hung on a peg). The seasoning consists of mustard, honey, pepper and dry ginger. The mixture is sweetened with candy sugar. Then the mass is strained gently with the hand by a lady through fine cloth held tight over the vessel to contain the dish, which is scented with powdered camphor. This dish was first concocted by Bhīma and tested by Shri Krishna himself.

The following adjectives denote various culinary processes:

Bhaṭitra	—	roasted on a spit
Paiṭhara	—	boiled in a cauldron
Praṇīta	—	dressed—seasoned
Prayasta	—	processed, e.g. ghee
Pichchila	—	made into a sauce (or curds reduced to gruel like consistency)
Śodhita	—	strained
Chikkaṇa	—	bland and smooth
Bhāvita	—	scented

The well-known chapāti (poḷī in Marathi) is pauli or abhyūsha. Akshatāh for lājah—puffed rice or barely is used only in connection with ceremonials. Pṛthuka or chipitaka is parched rice (pohe in Marathi), and dhānā is parched barley. Pūpa, apūpa or pishtaka is a cake of mashed rice (vadā or ghārgā in Marathi).

Karabha is oats mixed with curds.

Bhissa or dīdivi is unusual for boiled rice, commonly odana or anna.

The burnt boiled rice at the bottom of the pot (karap in Marathi) is bhissaṭā. The scum at the top is manḍa in the case of any grain being boiled in water (nivaḷi in Marathi). The whole liquid if taken out is māsara, āchāmā, or nisrāva. Boiled rice gruel is śrānā, with several synonyms.

Kṛsara (m.) is rice mixed with til and boiled, and mṛkshaṇā and abhyanjana are synonyms for oil.

Karīsha is dry cow dung. Kshīra for dugdha—milk, is met

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with in literature. Pāyasyā is anything prepared from milk, e.g. curds, ghee, butter and whey. Drapsa is thin curds. Of the four synonyms for clarified butter, sarpish is uncommon. Fresh butter is navanīta, that from the milk from yesterday being haiyangavina. There are varieties of churned curds, kalaśeya—churned with a rod, takra—after adding one fourth volume of water, udśvit—from half-curds, half water, mathita—churned as it is (Marathi Māṭhā), mastu is the flocenlent top of churned curds. Pīyūsha is first seven days' milk from a cow who has just delivered.

Aśanāyā is a good synonym for kshudh—hunger. Grāsa or kavala is a mouthful. Sapīti is boozing together, eating together being sagdhi. Jagdhi is a meal and udanyā is thirst. The former has many synonyms, of which jemana is interesting, the Marathi equivalent jewaṇ being obviously derived from this word. Leha and nyāda are other noteworthy equivalents.

Sauhitya is satiety. Phelā is leavings from a plate. As desired, i.e. to the point of satiety is prakāmam, with several synonyms.

Ābhira is a cowherd and pādabandhana (n.) is cattle stock. Gomī is stock owner, gokula being the herd—a herd of kine being gavyā, of calves—vātsaka, and of milch-cows—dhainuka.

Aśitangavīna is used grazed ground.

Of the nine synonyms for ox, anadvān (yoked one) is known as a type grammatical word, uksha being one nearest to ox.

There are all kinds of special words for various stages of life of an ox, such as mahoksha—a big bull and jaradgava—an old bull. Ankshaka is a herd of oxen. Jātoksha is a bullock and tarṇaka is a new-born calf, calf generally being śakṛtkari, damya is a steer. One fit to be sterilized is ārshabhya and after sterilization the animal is itchara, free to go anywhere.

Vāha is a bull's shoulder and sāsnā—the dewlap. Nasyota is the bull with rein run through the nose. (Vesṇya bail in Marathi).

Prashṭhavād is a young bullock yoked with another for training. Ordinarily yoked in a cart is prāsangya. Hālika is yoked to the plough. Dhurīna, with four equivalents is cattle fit for carrying a burden (often used metaphorically as equi-

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valent to carrying a big and leading responsibility). One capable of carrying any burden is sarva-dhurīṇa.

The cow is also described in various aspects in great detail corresponding to the large part she plays in rural life.

To begin with, there are nine equivalents, of which māheyī may be noted. Naichikī is an excellent cow. Then, there are five distinct terms according to the colour (e.g. śabalī-brindled) or condition (e.g. dvi-hāyanī—two years old). Others being: vaśā—barren, avatokā—aborted, sandhinī—covered, vehad—miscarrying, upasaryā—fit for being covered, pra-shṭhouhi—covered heifer, achanḍi—tractable, pareshṭukā—bearing many calves, bashkayaṇī—lately calved, dhenu—just calved, suvratā—easy to milk, pīnodhni—with large udders, droṇakshīrā—yielding a droṇa of milk-equal to 4 adhaka, adhaka being equal to 4 pushkala or 32 kunchi or 256 fistfuls i.e. mushti; dhenushya—included in a dairy and samansamīna—calving every year.

(One could say:

Pīnapīnā samānsamīnā
Māheyī me mātṛsamānā|
Na mānsmāna samaṃ mamāsan
Na chāpi mīnā mamābhi-māmāh||)

Apīna is a synonym for ūdhas—udder.

The words for accessories in husbandry include: Sandāna—tying rope, śivaka—peg or pillar to which the rope is tied, dāmanī (dāwaṇi in Marathi)—knotted rope for tying animals, mantha—churning stick, kuṭhara—churning pillar to which rope is tied (ghusal khāmb in Marathi), manthanī or garguri—churn.

Coming to other domestic animals, we may note maya—camel, karabha—young camel, sṛnkhalaka—wooden clog for tying young camel, chhāgi—she-goat, basta—with fur, he-goat—meḍhra with six synonyms, bāleya—donkey or ass.

The kośa then turns to trade and commerce, in modern times the dominant vocation of a vaiśya vaidehaka, with seven synonyms is trade, vikrayika being seller and krayika—buyer. Vasna (m.) is price, paripaṇa (m.)—principal or capital,

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lābha—profit or gain, naimeya—barter, nyāsa—deposit, pratidāna—return of deposit, krayya—exposing for sale, paṇya—vendible, satyankāra—ratification guarantee and vipaṇa—sale.

Then follows a systematic account of numerals, which is part of all regular Sanskrt grammars.

Measuremnt, on a balance (by weight), by fingers (dimension) and by a fistful (capacity) is yautava, druvaya or pāyya.

The table is as follows:

5 gunja	=	1 māsha (1 gunj=about 2 grains)
16 māsha	=	1 karsha or aksha
4 karsha	=	1 pala (= 1 oz approximately) or 437.5 grains.
100 pala	=	1 tula
20 tula	=	1 bhara
10 bhara	=	1 achita = 1 cart-load

Coins: Kārshāpana is a silver rupee and paṇa equals a paisa of coppper, 16 making the rupee.

Measures of capacity: Ādhaka is paili (by weight of gram, holding 4 seers) 8 ādhaka = 1 droṇa (about 4/5 maund).

Other measures are khārī, vāha, nikunchaka, kundava and prastha. The equivalence seems to be:

4 prastha (handful)	= 1 kundava
4 kundava	= 1 ādhaka
8 adhaka	= 1 droṇa
2 droṇa	= 1 sūrpa
1½ śurpa	= 1 khari
2 śurpa	= 1 droṇī = bhāra
4 bhāra	= 1 vāha

Others give the equivalence as:

8 prastha	= 1 kunchi
8 kunchi	= 1 pushkala
4 pushkala	= 1 ādhaka
4 ādhaka	= 1 droṇa

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In Magadha desa,

16 drona = 1 khārī

4 ādhaka = 1 droṇa

Pada is one-fourth, vantaka is a share (Marathi-vānta).

For wealth there are 13 synonyms, riktham and rāh (from rai) being some what uncommon.

Kośa or kosha or hiraṇya is wrought gold or silver. Hema is unwrought gold; rūpyam—unwrought silver. Kupyam is base metal, rūpya is bullion, gold or silver.

Jewels include marakata—emarald, padmarāg—ruby, muktā—pearl, pravāla—coral, maṇi or ratna being gem generally.

The commentator quotes a verse giving the five main ratnas as kanaka—gold, kuliśa—diamond, nīla—sapphire, padmarāg—ruby and mauktika—pearl.

Another verse mentions nine ratnas, viz. Vaiḍurya—jade, pearl, gold, ruby—pushparāg, gomeda, sapphire, emerald and coral.

For gold there are as many as 19 equivalents, hātaka, bharman, karbura and aśhṭapada being uncommon. Gold for ornaments is sṛngīkanaka.

For silver there are five synonyms, including durvarṇa—tarnished as opposed to suvarṇa—gold, which is untarnishable. The commentator adds another synonym for silver viz. kaladhauta.

Iron has seven equivalents ,loha and ayas being the common ones and piṇḍa and aśmasāra being uncommon.

Brass is rīti or ārakūta.

Copper has six synonyms, tāmra being the one in common use and mlechhmukha—the picturesque one. Another noteworthy synonym is śulba.

Maṇḍūra or sinhāṇa is rust.

The shining metals (taijas) collectively are lauha. Kushī is wrought iron.

The commentator adds kānsya—pewter, trapu—tin and śiśa—lead.

Kācha is glass. Mercury is pārada or chapala (quicksilver).

The other articles traded in are: gavala—buffalo horn, for

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storing mercury, abhraka—mica, sauvīra—antimony, tutthanjana—blue vitriol (morchūd in Marathi is similar to the synonym—mayuraka), rasānjan (made from wood-turmaric boiled with goat's milk)—collyrium, gandhika—sulphur, kulalī—blue collyrium (surmā in Marathi), rītipushpam—flower-like substance made from heated brass, pinjara (n.) with four synonyms, harilatā or yellow orpiment, śilajatu (śilajit in Marathi)—yellow chalk found in hills and so called also gairika (geru in Marathi), bola—myrrh, dinḍira—cuttle fish bone, sindūra—minium or red lead and also called nāgasambhava (nāga being lead.)

Śīśaka or vardhra is lead. Trapu or pichchaṭa is tin. Pichus for cotton is uncommon. Mahārajana for safflower may be noted, the ordinary synonym being kusumbha. Ūrṇayu is a woolen blanket. Kshaudra is honey and sikthaka—bee-wax. Manaśśtā is red arsenic. Naipāli for saltpetre; yavakshāra—some sort of salt made from burnt barley sprouts. A similar salt (alkali) is sarjikā made from sarja wood, sauvarchala is another salt, known as sanchal-khar in Marathi. Vauśarochanā is manna from bamboo. From the seed of morunga (Marathi śevagā) is made a sort of white pepper—svetamāricha. Moralā (n.) is root of sugar-cane. The root of the long pepper is granthika (n.) or chaḷikaśiras. Golomī is the root of the sweet flag (an araceons plant—Acorus Calamus with long sword-shaped leaves and a pungent aromatic root-stock) synonym bhūta-keśī. Patrānga is red sandal wood (in Marathi—patang). Tryushaṇa is three (fried ginger, long pepper and pepper) species in one, triphalā being the well-known medicinal mixture of powdered dried fruits of two terminalias (myrabolam) haritakī and bibhitaka—hardā and behedā—Phyllanthers Embelica, known as aoṇla in Marathi and nelli-kaya in the south.

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CHAPTER 10

Śūdravarga

A Brahmin is dvija, kshatriya is bāhuja, vaiśya is üruja, and śudra is jaghanyaja—from the nether limbs i.e. low-born.

Issue from spouses of different castes are also śūdra, elaborately differentiated as follows:

Karaṇa	Vaiśya father	Śūdra mother
Ambashṭha	Brāhmin father	Vaisya mother
Ugra	Kṣhatriya father	Śūdra mother
Māgadha	Vaiśya father	Kshatriya mother
Māhisha	Kshatriya father	Vaiśya mother
Kshatta	Śūdra father	Kshatriya mother
Sūta	Kshatriya father	Brāhmin mother
Vaidehaka	Vaiśya father	Brāhmin mother
Chāndāla	Śūdra father	Brāhmin mother

Then there are mixed mixtures e.g. rathakāra—chariot-carpenter.

In ancient India the alloted vocations of these mixed (cross-bred) were also specified, e.g.

Karaṇa	—	writer
Ambashtha	—	medicine-man
Ugra	—	soldier
Māgadha	—	professional panegyrist
Māhishya	—	astrologer
Kshatṛ	—	usurer
Sūta	—	charioteer
Vaidehika	—	arts-teacher
Rathakāra	—	wood worker
Chāndāla	—	grave-yard minder

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(Society evidently frowned on a śūdra having an amorous affair with a brāhmin woman!)

Kāru is an artisan, according to a verse quoted by the commentator—there being five classes, e.g. taksha—carpenter, tantuvāya—weaver, nāpita—barber, rajaka—washerman, and charmakāra—shoemaker, synonym being pādūkṛt.

But the above list is obviously incomplete. The Kośa itself further on mentions mālākāra—gardener, kumbhakāra—potter, and palaganḍa—plasterer.

Tantuvāya—weaver has a pretty synonym, kuvinda. Tunnavāya is tailor, rangājīva—painter or dyer.

The furbishing up of weapons used to be an important vocation, the practitioner being the śastramarja or asi-dhāvaka.

Vyōkāra is a curious synonym for lohakāraka, or iron smith.

Svarṇakāra or nadindham (bellows-blower) is gold-smith, kalāda—silver-smith, kāmbavika—shell-worker, saulbika—copper-smith, varddhaki—carpenter, kāshtha-tat—wood splitter.

The village carpenter is grāma-taksha, an independent artisan being kauta-taksha.

Nāpita, the barber has five equivalents, divākīrti being a picturesque one and antāvasāyin, a descriptive one—the ender of ends.

The distiller of liquor is śaundika, śundā being liquor.

Ajāpāla is a goat-herd, with synonym jābāla.

The attendant in a temple (gurav or devli in Marathi) is devala.

Māya or śāmbarī is juggling, pratihāraka being juggler.

Śailūsha is dancer and tumbler, naṭa is dancer and mimic, kuśīlava is a singing band or actor generally, maurajika—player on the drum, also pānigha.

Veṇudhman is player on the flute and vaiṇavika—player on the lute.

Śākunika is fowler, and vāgurika—hunter using nets.

Vaitansika or kautika (e.p. Marathi khāṭik) is vender of flesh. Distinguished from Bhṛtya—slave is bhṛtakā—hired labourer, synonym karmakāra, vaivadhika is pedler and bhārika—a porter.

There are 10 synonyms for the low (contemptuous terms), nīcha being the exact equivalent and in common use, pāmara is

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often found used in literature to belittle oneself, jālma—the rougue, prākṛta and kshudra—the person of no consequence, apasada—the knave and viverṇa, nihīna and itara—the inconsiderable.

For serf or slave there are 11 equivalents, dāsa being the commonest, and kinkara, bhṛtya and bhujishya are found used in literature. Preshya is the errand-boy and parichāraka—the attendant.

Someone fed by another, a stranger, and therefore bound to serve him, is parāchita or pariskanda.

For the sluggard there are six synonyms—ālasya, manda and tunda-parimṛja (sluggish scrubber) being noteworthy.

Daksha with five other synonyms denote the dexterous or diligent, sūtthāna is rare but picturesque (quick to be up and doing).

Chāndāla has nine synonyms—mātanga, nishāda being in common use, janagama and pukkala being curious, and śvapacha (dog-cooker) being descriptive.

Wild tribes (mlechcha—barbarian) mentioned with'et cetera' are kirāta, śabara and pulinda.

Vyādha for hunter is common, but mṛgayu is not often met with, although mṛgayā for hunting, being the royal game, is. Akheta (beat) is a synonym for mṛgaya and achchhodana. For dog there are several equivalents, svāna being the commonest and sārameya, kukkura and mandala are found in literature (the last in Hālās *Gāthā Saptaśati*, for instance). Alarka is mad dog and visvakadru—the hunting dog. For some reason the bitch, sarmā or sunī is separately mentioned (sārameya being the son of a bitch!).

Vitchara is the village pig (feeding on night soil).

Varkāra is any young animal.

Thief—there are as many as 10 synonyms. Of these, parāskandi is way-layer, malimlucha is an interesting word meaning—besides thief, intercalary month, air, fire, demon, mosquito and a brāhmṇā who neglects the five daily acts of piety (Vaidya's Standard Sanskrit—English Dictionary). This intensive appears to have come from mluch—to go (cp. paṭachchar from paṭ—to go). One could use parāskandin as equivalent for robber or dacoit and patachchar for the vagrant thief. Another

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synonym, aikāgārika may be equivalent to house-breaker, pratirodhin is the thief who lies in ambush.

The words for theft or larceny are derived from the commoner terms—chora and stena, being chaurya and steya or stainya.

Loptra is stolen goods, so that one could call the receiver of stolen goods loptrika.

Vītansa is a good word for the apparatus of netting or trapping. I have composed the following, using this word:

"Vītansito hasantyā hā
Ranhasā hansgatya sau
Riransā Śansa Kim Sāte
Nṛśanse sti tadansayoh"

Of these the trap is unmātha (Sānpala in Marathi) and vāgurā is the net. Śulba is rope, as also varāṭaka (n.), rajjus and guṇa. The commentator also mentions sumya as an alternative reading for śulba—this could be the origin of the Marathi word sumbha, a thick rope, which has also dorī—string and charhāt—thick coconut fibre rope-cord. String and twine in English have no specific equivalents, but thread and wire have in Sanskrit sūtra and tantra.

Prahi is well, and the apparatus for drawing water is udghaṭana or ghatī-yantra (Persian wheel).

Veman is weaving rod and yarn is sūtra or tantu in the plural. Vāṇi or vyūti is weaving (viṇaṇe in Marathi).

Pusta (n.) is a doll made with plaster et cet ('et cetara' according to a verse quoted in the commentary, being wood, cloth, leather, iron, semi-precious stones). A doll made of rags or ivory et cet is pānchālikā—puppet (bāhulī in Marathi).

In this context, an interpolated verse mentions jātusha, i.e. made from lac and trāpusha—from tin.

Śāla-bhanjika also means a doll or puppet. Its omission in this chapter is curious.

A box is piṭaka, petaka or petā (petī in Marathi), as also manjushā. Vihangikā is a peg in a wall (khunti in Marathi). Slung on a peg is śikya (śike in Marathi) or kācha (m.).

Foot wear is pādukā, pādū or upānat (joda in Marathi).

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When tied along the foot with leather thongs it is anupadīnā, the leather thong being naddhrī or vādhrī (vādhī in Marathi).

Kaśa is whip or leather thong for fastening a saddle et cet on horses (jerband in Marathi).

Kaṇḍola vīnā is the single stringed lute of the street singer.

Nārāchi or eshaṇikā is goldsmith's scales. Śana, nikasha or kasha is the Touch-stone.

Vraschana is chisel and īshikā, probe. Mūshā is crucible and bhasrā—the bellows (bhātā in Marathi).

The several implements are: Vedhanikā--gimlet or augur, kartarī—scissors or shears, vṛkshādanī—hatchet, tanka—stone-chisel, krakacha—saw, and arā—shoemaker's awl.

Sūrmi or sthūnā is an image made of iron. Śilpa is art and the like, e.g. artisan's work.

Of the eight equivalents for pratimā—image, archa is rare. The original is upamāna.

Sama—equal to or like has 12 equivalents, more or less well-known, including nibha and sankāsha.

Wages or hire has 11 equivalents, vētana being the most used and bharma (n.) the least.

For wine or liquor there are 13 synonyms—surā being the common word and parisrutā the rare one. According to the commentator surā has three varieties: Gondī, paishti and madhvī. All this is a grossly inadequate and elementary coverage for the modern vast world of liquor fermented or distilled

A snack to generate thirst is avadanśa, a pretty word (ep. tid-bit).

The tavern is śunḍāpāna and tippling is madhuvāra (m. and used in plural).

Liquor from the mahua tree (Bassia Latifolia) is mādhvīka with three similar synonyms. Maireya is another sort, made from the flowers of dhātaki (Woodfordia Floribunda), mixed with jaggery, coriander and water. Āsava and sīdhu are general terms, but mentioned together with maireya. Āsava, according to the commentary, is made from ripe or unripe fruit or cane juice, wine from the grapes is mārdvīka.

Mandaka (m.) or jagala (m) is vinous liquor ready for distillation.

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Distillation is sandhāna or abhishava. Kiṇva (n) or nagnahū (m.) is material for distillation.

Kārottara or surāmaṇda (m.) is yeast, barm or froth.

Āpāna or pānagoshṭhkā is the drink-tavern. Chashaka is the wine goblet. Saraka is just boozing.

In the Kośa, wine is associated, not with women, but with gambling. Aksha is the dice and the gambler or gamester is aksha-devi as also dhūrta or kitava (rogue).

Sabhika is the croupier and the person standing security for gambling debts is lagnaka. Gambling, commonly dyūta is also akshavatī. Paṇa is the stake, as also glaha. The moving about of pieces (śarī) on the gambling board is pariṇāya. The chequer board itself is śāriphala.

Samāhvaya is cockfight and the like, with a gaming element in it.

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Part III

Sāmānyat
Tṛtīyam Kāndam
(480+7½ Verses)

Vargas:

Viśeshyanighna	112½
Sankīrṇa	43
Nānārtha	255½+7½
Avyaya	23
Lingādi-sangraha	46
	480 + 7½

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CHAPTER 1

Viśeshyanighnavarga

These are adjectival words, with their synonyms.

Fortunate :	Sukṛtin, dhnaya (dhanya vāda for thanks in Hindi is wrong)
Magnanimous :	Mahāśaya
Good-hearted :	Hṛdayālu
Diligent :	Mahotsāha
Skilful :	Pravīṇa (9 synonyms, kṛtamukha being noteworthy)
Venerable :	Pratīkshya
Dubious :	Sānśayika (with doubt)
Deserving of reward :	dākshinya
Munificent (liberal) :	Sthūlalaksha, vadānya
Long-lived :	Jaivātṛka
Versed in scriptures :	Antarvāṇi
Rational :	Kāraṇika
Benevolent (boon-giver) :	Samardhaka
Cheerful :	Pramanas
Sad :	Durmanas
Eager :	Unmanas, utka
Sincere (candid) :	Dakshiṇa, udār
Liberal in giving and taking-Large-hearted :	Sukala
Diligent :	Prasita
Zealous, active :	Udyukta
Famous :	Prathita, viśruta
Celebrated (for qualities) :	Ahītalākshaṇa

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Opulent :	Ībhya
Master :	Īśita (9 synonyms-swamin, prabhu being the common ones)
Affluent :	Adhikārddhi
Wrapped up in family :	Abhyāgārika or upādhi (always m.)
handsome :	Sinha, sanhanana
Acting fearlessly :	Nirvārya
Like a father :	Manojavasa (also manojava)
One who gives away his daughter, well decked in marrige:	Kūkuda
Prosperous :	Srīla
Affectionate :	Vatsala
Compassionate :	Sūrata
Unrestrained :	Niravagraha
Autonomous :	Swachchanda
Subject to another :	Paravān
Dependent :	Nighna, gṛhyaka
Sweeper :	Khalapū, bahukara
Dilatory :	Dīrgha-sūtra
Inconsiderate (in action) :	Jālma
Slow :	Kuntha
Competent :	Alamkarmīṇa

From karma-action are derived (also alamkarmīṇa)

Competent :	Karma, kshama also kriyavan
Engaged :	Karmodyata
Diligent :	Karma shīla
Assiduous :	Karma-śūra
Hired labourer :	Karma-kara
Worker (not hired) :	Karma-kāra

Kriyāvatta would be Preoccupied.

Āmishasīn and śaushkula are both good words for non-vegetarians.

Aśanāyita is one of the four synonyms for hungry—could be used for the temporary state, while bubhukshite for the chronic as in *bubhukshitah kim na karoti pāpam.*

Paropindāda—eating at somebody else's cost—a parasite

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should be noted, as also ghasmara and admara for the glutton. Ādyūna is voracious without any ambition or desire to achieve (vijigīshā-vivarjita). One bent on filling his own tummy, regardless of others is ātmambhari or kukshimbhari.

Sarvānnīna is one who accepts from anybody without distinction, e.g. sanyāsin.

Gṛdhnu is greedy, tṛshṇak (lubdha)—covetous and lolupa or lolubha—yearning for.

Sonmāda is mad and avinīta—indisciplined, matta—[illegible]uk, lustful.

For the impassioned there are nine synonyms, mostly derived from kāma—to love, the exceptions being anuka and abhīka. Vidheya or aśrava is obedient with two other synonyms, while the fully amenable or governable is praṇeya.

Praśrita for well-behaved contrasts with viyāta—impudent, shālīna—shy or modest. Pragalbha is more than bold as denotes one with a flare—pratibhā (*Prajna nava navonmesha—salīnī pratibhā matā*—equal to creative ability).

Vilaksha for astonished, kātara—distressed and bhīluka—timid or fearful are noteworthy.

While āśansu is wishful, gṛhayālu is disposed to take.

From śraddhā—faith, comes śraddhālu, patayālu (or patuka)—habitually falling comes from patana or pāta.

From Vanda to bow comes vandālu—habitually bending, and from sṛ—śarāru—fending (curiously similar to sarārat—mischief in Persian).

Like the affix ālu is ishṇu, with which are derived:

Apatrapishṇu	—	Bashful
Vardhishnu	—	Growing
Utpatishṇu	—	Jumping up
Alankarishṇu	—	Decking
Bhūshnu	—	Faring well
Vartishṇu	—	Stationary
and Nirākarishṇu or kshipnu	—	Obstructive

Medur is wet and moist and vidura (or vindu) is knowledgeable; while vikaswara is expanding, visṛmara is creeping.

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Both for patient and passionate a number of synonyms are available, sahana being a good one for the former and krodhan for the latter.

Jāgarūka—vigilant or wakeful, is well-known but not prachalayita—snoring or svapnak—sleepy.

Devadryank—pious, visvadryanch—ubiquitous and sadhryanch—concommitant are uncommon.

Among words referring to speech, noteworthy are:

Vadāvada	—	Speaker
Vāgīśa	—	Masterly speaker
Vāgmin	—	Eloquent speaker
Vāvadūka	—	Prolix speaker
Vāchāla	—	Pratler
Vāchātā	—	Talker of non-sense
Mukhara	—	Unrestrained talker
Śakla	—	Civil in speech
Lohala	—	Lisper
Kadvada	—	Speaking ill (of others)
Kuvāda	—	Censorious
Asvara	—	Raucous
Ravaṇa	—	Verbose; sonorous
Nāndī vādin	—	Panegyrist
Jaḍa	—	Idiot
Edamūka	—	Deaf and dumb
and Tushṇīka	—	Silent

to which may be added mitabhashin—of measured speech.

Avāsas for nude is not so common.

Words denoting disapproval include:

Nishkāsita	—	Expelled
Apadhvasta	—	Condemned
Āttagarva	—	Humbled

(and āttagamdha—on the run)

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Dāpita or sādhita—		squared up (by a pourboire)
Nirasta	—	Rejected
Nikṛta	—	Blanched

Words denoting a bad turn comprise:

Vanchita	—	Deceived
Manohata	—	Frustrated
Adhikshipta	—	Disdained
Kīlita	—	Confined
Āpanna	—	Distressed
Kāndiśīka	—	Quarterless (put to flight)
Abhiśasta	—	Calumniated

Then follow words indicative of state or condition such as:

Sankasuka	—	Unsteady
Uparakta	—	Afflicted
Vihasta	—	Helpless
Vihavada or viklava	—	Paralysed
Vivaśa	—	Not in senses (also subjected)
Kaśya	—	Deserving of whipping
Ātatayin	—	Murderous
and Akshigata	—	Detestable, hateful, odious

While vadhya is meriting beheading, vishya merits death by poison and musalya by pestle.

Śiśvidāna is interposed here curiously, as of unblack deed (akṛshna karman), Vaidya's—Sankrit-English dictionary gives another meaning exactly opposite—'sinful'.

Chikura is rash or inconsiderate.

Purobhāgin is fault-finding (with an eye for faults in others).

While nikṛta is crooked, karṇejapa is informer—(gossip in whispers).

Piśuna is mischief-maker. Nṛśansa is destructive—and vanchaka is crafty.

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Ignorant or foolish has six equivalents of which yathājāta (-as born) is vivid.

For stingy there are five terms, niitampacha being picturesque.

Daridra—poor, has four synonyms, durvidha being somewhat uncommon.

Yāchaka—mendicant has four synonyms of which vanīyaka is rare.

While ahamyu is the egoistical, śubhamyu is the fortunate one.

Divyopāduka occurs here, with uncertain meaning, probably endowed with divine and fortuitously good qualities, i e. gods, as distinguished from (jarāyu—womb) jarayuja—viviparous.

Svedaja—born from heat e.g. insects, from eggs—oviparous as birds and serpents. Sprouting or germinating things are udbhid.

There are 12 equivalents for 'beautiful' (and its variants), of which sushama (symmetrical) is uncommon and manju and manjula (pleasing) are mostly used of sound (pleasing to the ear).

Āsechanaka is that which never satiates ('a thing of beauty is a joy for ever'). For the loved or desirable there are six terms, all in literary use, of which hṛdya is often found used in the sense of pleasing or charming.

For low or inferior, 13 words are available, of which we may note arvan (adjectival—the noun meaning horse), repha, yāpya, avama, kupūya, khaeta and aṇaka are all unusual.

Kachchara for dirty or foul and medhya for holy or pure are rare. Vīdhrā is that which is naturally pure (innocent as an unborn babe).

Nirnikta, with four synonyms is 'cleansed'. Phalgn is pithless, while vaśika, with three synonyms is void or empty.

As many as 17 equivalents are available for chief or principal, pradhāna and pramukha being in common use, and praveka, pravarha and anavarādhya being uncommon. Many are derived from agra— front.

Five terms denote excellence, of which pushkala is rare (although from it is derived pushkaḷ in Marathi—meaning not excellent but plentiful).

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Pre-eminence among males is denoted by the suffixing to the word denoting the category a number of words like vyāghra (literally, tiger), e.g. nara-vyāghra, sinha (lion) e.g. nara-sinha, sārdūla (mythological flying lion) e.g. nara-sārdūla and even pungava (bull) e.g. nara-pungava.

Aprāgrya is secondary, its synonyms, apradhāna and upasarjana being always used in the neuter gender.

Then follow a number of interesting words denoting size, volume or dimension. Some of these are :

Viśankata, vaḍra — Greater or large
(with 7 synonyms)
Pīna, sthūla — Fat or gross
Stoka, alpa — Little, small
Sūkshma, tanu — Thin, tiny

(with 10 synonyms, some of which are affixed, as nouns, in feminine as mātrā or truṭī, or masculine as lava, leśa kaṇa and aṇu) but kanīyas and aṇīyas is very small.

For much or many there are 12 synonyms of which puru and sphāra are note-worthy. Variants of puru are peruhuh— according to the commentary also puruhū.

For 'many thanks' in English or śukriya in Urdu or phār abhār in Marathi one could say in Sanskṛt, sphāra-bhārāh. 'More than' hundred thousand (i e. countless) is parahśata, parah sahasra et cet, ganeya for 'to be counted' is uncommon.

For 'all or entire' there are 14 equivalents, of which akhanda and anūnaka are note-worthy.

Ghana, nirantara and sāndra for thick or solid and pelava, viral and tanu for thin or fine are all in common use. As many as 15 synonyms are available for near or proximate, samīpa being commonest and samaryāda, sadeśa saveśa and sanīda the rarer ones. Of these abhita is also indeclinable as abhitam.

Apādantar is continuous or adjoining, the very next-antikatama, davishtha being the farthest, viprakṛsht being distant.

Nistala for circular is note-worthy. Bandhura means that

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which is by nature high but by art a little low (*yat swabhāvāt unnatam upādhivaśāt cha īshat natam*)

There are six synonyms for tall or high, including prānsu, all in use, and five for low or dwarf, of which nyach is uncommon. Avāgra is stopping. As many as 11 terms are in use for crooked in its literal or metaphorical sense, of which ūrmīmat is wavy, bhugna—bent, vellita—curvaceous, arāla—curly, vṛjina, jimha and kutila—metaphorically crooked, kunchita[1] is with a kink. By contrast the stright is indicated by only three including ṛjū and praguṇa, sarala is listed earlier as a synonym for dakshina or ūdara—sincere or candid.

Vyasta or ākula is confused.

Śāsvata is eternal, sthasnu—durable and kūṭastha—immutable over time, sthāvara—immoveable and jangama—moveable are well-known ; but the latter has somewhat rare synonyms like trasa and inga (evanescent?). Shaking, quaking, trembling, fickle or unsteady is denoted by seven synonyms, of which kampra is noteworthy, and chalāchala contrasts with charāchara (moveable). The commentary mentions two more, viz. chapala and chaṭula. Pāriplava[2] or pariplava—among this group is often used of something swimming, literally or metaphorically. Samadhika is excessive, samhata—closely knit. Hard is expressed by six synonyms including jaṭhara. Murtimat or mūrta is visible form or image—corporeal, material. Fully grown is prauḍha.

While puraṇe with four synonyms including pratna[3] is old or ancient, pratyagra with five synonyms including nūtna denotes fresh or new.

As in my Verses:

1 *Kinchit Kunchitam anchati vanchakspidadham nyancham prapancham nijam.*

2 *Aścharya pāriplava-lochananāmām mr rochate kautukanganānām .*

3 *Ratna mārgaṇayatna hi nṛṇam kṛtsna parampara, pratna nūtna mṛge bhinne kevalom nanu margita.*

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Mṛdu and three other synonyms are in common use for soft. Anvaksha for following is rare out of four equivalents. Pratyaksha is perceptible, its negative is atīndriya.

For concentrating or closely attentive there are seven equivalents, ekātana and ekāyana being uncommon. So is paurastya for first (priority could be expressed by paurvya). For last or ultimate—antya, with five synonyms, is used, of which jaghauya has other meanings also. Useless or in vain is mogha or nirarthaka, both common.

Ulbaṇa out of four synonyms for evident or vivid is a useful word. Twa for another is rare out of six equivalents (being declined like sarva). Eka has the same meaning, ekaka being lonely. Uchchavacha is varied or various, while uchchanda is expeditious. Aruntunda is touching to the quick, as also marmaspṛś. Abādha is unobstructed. Prasavya for contrary is to be noted, as also apashṭhu, the common word being viparīta. Sambādh (m. only) for strait or narrow. Kalila is obscure or impervious (ep. moha—kalila in the Gita). Sankula or sankīrṇa is very mixed, sandita for tied together, vistṛta for extended or diffuse and antargata for forgotten are all uncommon. Praṇihita as a synonym for prāpta – obtained, is rare.

For tremulous there are seven synonyms, prenkhita being somewhat rare, and four more are given in the commentary, including prenkholita. There are also seven equivalents for sent or cast, of which āvaiddha is unusual as also nunna.[4]

Vivṛta for entrenched, nisṛshta for deposited and āhata for multiplied, should be noted (—*daśa daśabhir āhatah daśa śataṃ sahasram viduh*). Nidigdha is enriched (digdha is smeared). Gunṭhita and rūshita stand for either wrapped up (gundālalele in m.) or dust-covered, says the commentator; it is plastered according to some, while avadirṇa is melted, ungūrṇa is hoisted or raised and kāchita or śikyita is suspended or hung—samudakta is drawn (as from a well), as in my verse :

As in my Verse:

4 *Anena nunnam nanu bhinnam annam, tanu prakarsham vitanot iKinno.*

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Samuda samudaktam āchamatyudakam
prānasamam vanīyakah|
Samade paravedanājade samudāyo yadi
nāsti panadah||

Sanvīta in the sense of veshtita (surrounded) is uncommon.

Rugṇa is given as the equivalent for bhugna—bent, but the commentator explains the meaning of both as vyathita—sick.

Tejita—sharpened or whetted, has three equivalents, kshṇuta being rare.

Vṛtta or vyavṛtta is the same as vṛta—selected.

Upāhita is joined.

Rīnam for sruta—dropping (and two other equivalents) is uncommon. So is sangūdha for heaped or piled, commonly sankalita.

Avagīta is notorious, the synonym being khyāta—garhana, Avarīṇa is blamed.

Avadhvasta is pounded or powdered.

Phānta is something made up effortlessly—e.g. a decoction, but the commentary cites Mādhava as authority for stating that phantam is the state of sour milk prior to the appearance of butter.

For 'bound' there are six eqaivalents, of which sandānita is picturesque and mūta is uncommon.

Kvathita is any well-cooked liquid, but for milk or ghee the word is śṛta. A fire died down is nirvāṇa, but wind is nirvāta.

Excreted īs gūna or hanna as ordure and mīdha or nūtrita as urine.

Pushita as an alternative for pushṭa is uncommon. So is udgata for vomitted (ep. 'brought up' in English as colloquial).

Anchita for worshipped is uncommon as also ushita for burnt, and tashta for parẹd.

Vitta or vinna for deliberated upon is useful.
as in my verses :

Durvitta Vṛttatanna hi Vitta vṛtti |
Manchāt panchama—ghoshaṇam |
cha Kurute Neta prapanchanchitah ||

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Vigata or aroka for dim or obscure is noteworthy.

Tantu-santata—woven, is shortly expressed by uta, ūta or syūta (warp and woof—may be rendered by tantu-prati-tantu, vāṇi-prati-vāṇi or ūta-vyūta)

There are six equivalents for 'honoured'—namasita being somewhat uncommon for namasyita. 'Adored' is varivasita or varivasyita.

Dūna for heated is uncommon and so is prahṛnna for pleased. For 'cut', there are eight synonyms, chchita and vṛkṇa being rare.

Of seven equivalents for 'fallen' panna is interesting.

Bhutam for obtained is unusual out of six synonyms.

For 'wet' or moistured there are seven equivalents—timita and samunna being noteworthy.

Vidhuta for abandoned is rare, so is manita for understood.

As many as 11 words denote promised, showing that promises were plentiful even in ancient times. Of these sangīrna is noteworthy.

For 'praised' there are as many as 12 (—as may be expected). Of these paṇita is nearest in sound to panegyric, (where, however, 'pan' means general)

For 'eaten' 14 equivalents are available, psātam being quaint.

Then follow certain irregular superlatives ;

Kshepishṭha	—	Quickest
Kshodiṣṭha	—	Smallest
Preshṭha	—	Dearest
Varishṭha	—	Largest
Sthavishṭha	—	Grossest
Banhishṭha	—	Most numerous
Sādhishṭha	—	Most plentiful
Drāghishṭha	—	Longest
Spheshṭha	—	Firmest
Garishṭha	—	Heaviest
Hrasishṭha	—	Shortest
Vṛndishṭha	—	Most abundant

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CHAPTER 2

Sankīrṇavarga

This chapter contains miscellaneous words, nouns or adjectives, or indicative of plurality, not mentioned in categories as in earlier chapters.

Vilakshaṇa (n.) is purposeless state.

Śamatha is peace and damatha—self-restraint, klamatha—exhaustion, avadāna—antecedent, pravārana—a gift much desired (consummation devoutly to be desired), sanvanana—subduing by charm and kārmaṇa—magic.

Avana for gratifying and paryāpti for warding off a death blow are uncommon. Vidara (m.)[1] is split or rupture, abhishanga for abuse or imprecation, and samveda for sympathy or experience deserve more frequent use. Sammūrchchana is all-pervading, all extending. Vardhana for cutting is curious, ānandana for courteous welcome.

Āmnaya is traditional doctrine. Kshiyā for diminishing, vasha (m.) for wish, and rakshṇa for protection are interesting.

Jyāni is maturity, sphāti—growth, edhā,—thriving and pramā[2]—knowledge of reality are noteworthy.

Prāghāra is dripping, as of ghee. Guraṇa (n) for effort is uncommon. Anugraha is acceptance, although commonly used in the sense of favour, while nigraha is the opposite—rejection or disfavour. Abhigraha is challenge and sangrāha, clenching of fists.

As in my verse:

1 *Vadāvadānām vada vāvaduk |*
Madhye na vādair vidaram vidaddhyat ||

2 *Pramā vihīnat kurute pramādān.*

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Dimba or damara for affray should be a useful term in the modern Indian context. So is chāra for fetters.

The meaning of sprashtṛ is not clear. It is given as an equivalent of upataptṛ, according to the commentary it is a disease causing heat—could it be fever ?

Nikāra is injury, while ākāra (or ingita) is gesture. Vikāra is change of form (metamorphosis—'*āvarta—budbuda—tarange—mayān vikārān—dhatte—yathā salila-mevatu tat samagram*), apahāra—loss, samāhāra—assemblage, pratyāhāra—abstraction, contracting as of limbo, vihāra—saunter, abhihāra—robbery, nirhāra—extraction and anuhāra—imitation.

Onamatopoeic: *khan-khana* of anklets in Marathi or *jhanana jhanam* in Hindi.

While pravāha is flow, pravaha is exit. Forberance has six equivalents, all derived from yam—to restrain, as yama or yām, or either of these with the prefix ā, vi, or sam, samyama being the commonest. This is a rare instance of distinction without difference, a lack of precision most unusual in Sanskrit.

Abhichāra is incantation to bring about death.

Jāgara or jagaryā for waking or watchfulness (or, metaphorically, vigilance) is to be noted.

Pratyūha, for obstacle or impediment, is not so common as vighna or antarāya, and may be used for barricade—a common mode in modern life.

Upaghna is support nearby as in my verse: '*Najīvant, vinopaghnāt mantrinah sachivādikāt*'.

Parisarpa or parikriya is being surrounded by friends, servants et cet—the trappings of authority.

Vidhura (n.) is extreme separation.

Samasana for abridgement and parya-vastha for opposition or contradiction, parīsāra or parisaryā for perambulation and āsyā for stay or state (sthiti) are noteworthy.

While vistāra is diffusion, vistara is prolixity or verbosity. Prasara is spread.

Vināshā in the sense of disappearance is unusual.

Sanstava is acquaintance or introduction.

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Nīvāka (or prayāma) is explained in the commentary as *dhana-dhānyādishu janānāmatyādara*—i.e. excessive attachment to money or grain (a phenomenon of scaricty).

Lava is reaping and pava—winnowing. Apasara is occasion or opportunity. Trasara is a technical word, related to weaving (tasarī in Marathi) meaning process of winding thread round a shuttle.

Upasar also has a specilized meaning which is conceiving as by a cow.

"Education sharpens the intellectual faculty", may be rendered by, *Vidyā nishkrama-tejani*—as nishkrama is intellectual faculty.

The commentary quotes a verse, according to which the attributes of intelligence are: desire to hear, listening, grasping, retaining, deliberation, scientific skill and philosophy.

From the root kram are also derived:

pratyutkrama—hostile preparations.

Prakrama or upakrama is initiation. Uddhāta is haste or hurry.

(Parākrama, occurring earlier if power and vikrama—exploit)

Sambhrama often occurs in literature, meaning haste rather than hurry, although the synonym given is tvarā.

Pratibandha or pratishtambha is resistance, particularly neutralizing by charms, incantations, fire et cet.

Avanāya is pulling down, causing fall.

Upalambha is (material) experience; samālambha—smearing, vipralambha—separation and vilambha—excessive liberality.

Vishrāva is being very well-known celebrity.

Pratijāgara is watching attentively or vigilantly.

Tema or Samundama is moistering.

Kleśa—distress has two interesting synonyms, ādīnava and āśrava.

Melaka for sangama—meeting is not usual.

Diligent search is sanvīkshṇa.

Parishvanga is embracing, commonly ālingana (which is not given here), its synonyms including parirambha or parīrambha.

Nidhyāna, with four synonyms, including the usual darsana, is looking or seeing, for inspection, nirīkshaṇa, of these would be appropriate.

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Nirasana is casting away, i.e., rejection, with three fairly common synonyms.

Upaśhāya or viśāya is taking turns at sleeping as in the case of praharakāh (Marathi—pahārekari) i.e. nigh watchmen.

Reproach (or pity?) is expressed by ghṛṇa and three synonyms, of which rtīyā is interesting. Vyatyya or viparyaya, with two synonyms, means contrarity, paryaya or upātyaya is trans gression.

Pratiśāsana has a special meaning, viz. calling and sending on an errand or mission.

Sainstava also has a special meaning, viz. the place in a sacrifice (yajña) where brahmins stand together for praise.

Udghana is the carpenter's bench.

Stambaghna is scythe or sickle (for harvesting—vilā in Marathi), āvidha is the auger.

The same line in the Kośa goes on to say—'*Tatra vishvak—same nighah*' (In the context of āvidha where it is uniform, it is nigha).

The commentary says...*Sarvatah samāne vṛkshe nigha ityekam*—'*tulyaroha-parināha—vṛkshadeh*' (a tree with even, all round circumference). The explanation appears to be incorrect. The context is instruments or implements. Nigha appears to be a hatchet, which is straight and not curved like a sickle.

Nikāra is the winnowing basket, nigāra is swallowing, udgāra is vomiting, vikshāva is sneezing, nishtheva is bringing out phlegm through the mouth.

Uparāma, with three synonyms, all derived from the root 'ram' including ārati is stopping or ceasing.

Jūti is speed, sāti—conclusion and jūrti—fever.

Udaja is the vocal call to move, used in driving cattle, araṇi is imprecation, ajīvani being a more specific curse, like 'a plague on you.'

This chapter ends with words denoting multitude, as follows:

Aupagavam	—	Herd of cattle.
Āpūpikam, Śāshkulikam	—	Multitude of non-sentient things—e.g. various eatables

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Māṇavyam	—	Multitude of boys—boister of boys?
Śahāyata	—	Squad of friends
Halyā	—	Pile of ploughs
Brāhmanya or vādvya	—	Bond of brahmins
Pārśvam	—	Ricket of ribs
Pṛshṭhyam	—	Bag of backbones
Khalinī or khalyā	—	Thrashing floor; also an evil person— probably venom of villains?
Mānushyakam	—	Melee of men
Grāmata	—	multitude of villages
Janata	—	People
Dhūmyā	—	Smoke smother
Pāśya	—	Fury of fetters
Galyā	—	Riot of reeds
Sahasra	—	Thousands
Kārīsha	—	Of dry cow dung
Vārmana	—	Shields
Ātharvaṇa	—	Prayers

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CHAPTER 3

Nānārthavarga

This long chapter gives words arranged in the alphabetical order of the last syllable which have more senses than one, as against synonyms, which are more words than one for the same sense.

Words ending in ka:

Nākā	—	(1) Ether (2) Heaven
Sloka	—	(1) Verse (2) Fame
Sāyaka	—	(1) Arrow (2) Sword
Jambūka	—	(1) Jackal (2) Varuna deity
Pṛthuka	—	(1) Parched rice (pōhe in Marathi) (2) Infant
Āloka	—	(1) Sight (2) Light; to which the commentary adds from Medinī Lexicon (3) the cry of a prisoner.

The commentary often quotes Medinī which adds more meanings in this way, e.g.

Ānaka	—	(1) Double drum (2) Large drum (3) Double drum with plastered face (mṛdanga) (4) A reverberating cloud.

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Anka	—	(1) Flank
		(2) Mark
		(3) A variety of drama
		(4) Part of a drama
		(5) Sin
		(6) Pain
		(7) Fight
		(8) Line
		(9) An ornament.

In what follows, however, only the meanings given in the text of Amara Kośa will be given, in order to avoid making confusion worse confounded. Also, no reference will be made to the interpolations.

Kalanka	—	(1) Blemish
		(2) Denigration
Ka (m)	—	(1) Wind
		(2) Brahmin
		(3) Sun
Ka (n)	—	(4) Head
		(5) Water
Pulāka	—	(1) Shrivelled rice
		(2) Brevity
		(3) Lump of boiled rice
Pechaka	—	(1) Root of elephant's tail
		(2) Owl
Karaka	—	(1) Hail-stone
		(2) Gourd pot
Vināyaka	—	(1) Buddha
		(2) Eagle
		(3) Deity—Ganesha
Kishka	—	(1) Cubit
		(2) Span

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Amara-Kośa often gives the other meaning, by using the word cha (also), thus assuming that the common meaning is well-known, or mentioned earlier. Thus, vriśchika—also a hairy insect i.e. (in addition to scorpion).

Sometimes there is a different sense according as a word is adjectival or noun (only in a specified gender)

Thus:		(adjective)
Pratīkā	—	Opposite (noun m.) integral part
Bhūtika (n)	—	(1) 'Gentiana'
		(2) Kind of grass ('Andropogon Schoenanthus') (Sardesai and Padhye)
Kośatakī	—	(1) The snake gourd paṭoli—(padvaḷ in Marathi)
		(2) Cowherd's hamlet.
Somavalka	—	(1) A fruit called kāyaphal
		(2) A white mimosa tree
Piṇyaka		(1) A kind of incense
		(2) Husk of sesame
Bālhīka	—	(1) Afghanistan
		(2) Asafoetida
Kauśika	—	(1) Indra
		(2) Bedellium
		(3) Owl
		(4) Snake catcher
Ātanka	—	(1) Disease
		(2) Pain
		(3) Fear
Kshullaka	(a) —	(1) Small
	(n)	(2) Mean fellow
Jaivātrka	—	(1) The moon
(m)		(2) Long-lived man

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Vartaka	—	(1) Hoof of horse
		(2) Quail (baṭer in Hindi)
Dīpaka	—	(1) Light
		(2) medicinal plant (Ajmoda in Hindi-Onvā in Marathi)
Śālāvṛka	—	(1) Jackal
		(2) Ape
		(3) Dog
Pundarīka (m)	—	(1) Leopard
(m)		(2) White lotus
		(3) Fire
		(4) Elephant out of eight, guarding the eight quarters
Gairika	—	(1) Red chalk
		(2) Gold
Vyalīka	—	(1) Falsehood
		(2) Pain
Alīka	—	(1) Displeasing thing
		(2) Falsehood
Anūka	—	(1) Disposition
		(2) Race
Śalka	—	(1) Part
		(2) Scale of fish
		(3) Bark of tree
Nīshka	—	(1) Measures of gold
		(2) Gold
		(3) A breast ornament
		(4) Coin
		(5) A weight : 320 gunjas
Kalka	—	(1) Sin
		(2) Ordure
		(3) Fraud

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Pināka	—	(1) Sankara's bow
		(2) Trident
Dhenuka	—	(1) Milch cow
		(2) Cow-elephant
Kārikā	—	(1) Agony
		(2) Explanatory verse
Karṇika	—	(1) Ear-ring
		(2) Tip of elephant's trunk
		(3) Seed-pericarp of a lotus
Vṛndarka	—	(1) Handsome
		(2) Principal
Eka	—	(1) One
		(2) Chief
		(3) Other
		(4) Alone
Kankkutika	—	(1) Hypocritical
(a)		(2) Cautiously stopping
Lālātika	—	(1) Incompetent,
(a)		(2) Taking cue from boss's face
Kaṭaka	—	(1) Side of a hill
		(2) Bracelet
		(3) Circle
Kaṇṭaka	—	(1) Thorn
		(2) Paltry foe
		(3) Hair on end horripilation

Several more words ending in Ka are given in 5 interpolatory verses.

Words ending in Kha:

Mayūkha	—	(1) Brightness
		(2) Ray
		(3) Flame
Śilīmukha	—	(1) Bee
		(2) Arrow

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Śankha	—	(1) A treasure
		(2) Bone of forehead
		(3) Conch shell
Kha	—	(1) Sense organ
		(2) Ether
Śikha	—	(1) Ray
		(2) Flame
		(3) Crest of peacock

Words ending in ga:

Naga, Aga	—	(1) Mountain
	—	(2) Tree
Āśuga	—	(1) Wind
		(2) Arrow
Khaga	—	(1) Arrow
		(2) Sun
		(3) Bird
Patanga	—	(1) Bird
		(2) Sun
Pūga	—	(1) Areca tree
		(2) Multitude
Mṛga	—	(1) Cattle
		(2) Deer
		(3) Name of a lunar month
Vèga	—	(1) Flow
		(2) Speed
Parāga	—	(1) Pollen
		(2) Dust
		(3) Bath powder
		(4) Eclipse
Nāga (m. & n.)	—	(1) Elephant and many other meanings e.g.
		(2) Cobra (m.)
		(3) Lead (n.)

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Mātanga	—	(1) Elephant
		(2) A specific scheduled caste
Apānga	—	(1) A circular mark on forehead
		(2) Corner of eye
Sarga	—	(1) Nature
		(2) Relinquished
		(3) Determination
		(4) Chapter
		(5) Creation
Yoga	—	(1) Armour
		(2) Means
		(3) Meditation
		(4) Union
		(5) Junction
Bhoga	—	(1) Enjoyment
		(2) Hiring
		(3) Hood or body of a serpent
Sāranga	—	(1) The hawk—cuckoo
		(2) Deer
(a)		(3) Variegated
Plavaga	—	(1) Monkey
		(2) Frog
Abhishanga	—	(1) Course
		(2) Defeat
Yuga (m)	—	(1) Yoke
(n)		(2) Pair
		(3) Epoch
		(4) Measure, linear span of four arm lengths (ambits)
		(5) Kind of medicine
Gau (m)	—	(1) Arrow
(f)		(2) Heaven
		(3) Bull

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(4) Speech
(5) Thunderbolt
(6) Quarter
(7) Eye
(8) Ray of light
(9) Earth
(10) Water
(11) Sun

Linga — (1) Mark
(2) Private part

Sṛnga — (1) Priority
(2) Summit

Varānga — (1) Head
(2) Privy part

Bhaga — (1) Prosperity
(2) Love
(3) Excellence
(4) Strength
(5) Effort
(6) Sun
(7) Glory

Words ending in gha:

Parigha — (1) Devastation, Destruction
(2) Iron club
(3) Circumference

Ogha — (1) Multitude
(2) Current of water

Argha — (1) Mode of worship or adoration
(2) Price

Agha — (1) Sin
(2) Pain
(3) Passion

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Laghu — (1) Small
(2) Pleasing, pretty

words ending in cha:

Kācha — (1) Gass
(2) A swung rope receptable
(3) Cataract in the eye

Prapamcha — (1) Reverse
(2) Elaboration

Śuchi — (1) Fire
(n. or a.) (2) Summer month
(Atyupadha—tried and tested) (3) A tried minister
(4) Holy, pure
(5) White

Ruchi — (1) Passion
(2) Desire
(3) Ray
(4) Lustre

Dvija — (1) Tooth
(regenerate) (2) Brahman
(3) Bird

Goshtha — (1) Cowpea
(2) Road
(3) Multitude

Kunja — (1) Arbour
(2) Ivory

Vlaja or valaja — (1) Field
(2) City gate
(3) Pretty woman
as in my verses ;
Valajā-takajam
chapi Laijayām sā nyamajjayat

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Āji — (1) Even ground
(2) Battle

Nija — (1) Own
(2) Eternal

Kshetranja (n) — (1) Soul
(a) (2) Expert

Sañya — (1) Thought
(2) Name
(3) Sign—denoting one's intention

Ending in ta :

Śipivishta — (1) Bald man
(2) With wrinkled skin
(3) Śiva

Dishta (m) — (1) time
(n) fate
As in my verses :
Dushta-dishtad vinashtasya
Rishtarishte samentatah

Rishta — (1) Good fortune
(2) Misfortune

Arishta — (1) Happiness
(2) Misery
(3) Butter milk
(4) Maternity room
(5) Liquor
(6) Sign of death
(7) Soap nut
(8) Crow
(9) Nimba tree (Melia Indica)

Kū a — (1) Illusion
(a) (2) Stationary
(3) Trap
(4) Fraud
(5) Lie

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(6) Pile
(7) Hammer
(8) Summit
(9) Body of plough

Truṭi — (1) Small cardamom
(2) An instant
(3) Doubt

Koṭi — (1) Eminence
(2) End of a bow
(3) Edge of a weapon
(4) Angle
(5) Crore

Jaṭā — (1) Root
(2) Matted hair

Vyushṭi — (1) Consequence
(2) Affluence

Dṛshṭi — (1) Knowledge
(2) Eye
(3) Sight

Ishṭi — (1) Wish
(2) Sacrifice

Sṛshṭ or srishtī — (1) Certain
(2) Much
(3) Created
(4) Lost

Kashṭa — (1) Painful
(2) Difficult

Paṭu — (1) Diligent
(2) Skilful
(3) Hale

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Koshṭha — (1) Inner apartment
(2) Stomach
(3) Granary (kusūlam)

Nishṭha — (1) Conclusion
(2) Disappearance
(3) Destination

Kāshṭha — (1) Excellency
(2) Limit
(3) Region
(4) Wood

Jyeshṭha — (1) Eldest
(2) Pre-eminent
(3) The name of a month

Kanishtha — (1) Very young
(2) Small

Kshveḍā — (1) Bamboo strips
(m.) (2) Venom
(3) Slogan, war-whoop
(4) Roar

Bhāṇḍa — (1) Trappings of a horse
(2) A pot (Marathi—Bhāndval)
(3) Stock or capital

Nāḍī — (1) Stalk
(2) Measure of time
(3) Pipe
(4) Vein, artery
(5) Guts

Daṇḍa — (1) Staff
(2) Force
(3) Punishment
(4) Churning rod
(5) A measure of length
(6) Yama

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(7) Army
(8) Arrary of army
(9) Excellent horse
(10) Pride
(11) Planet

The Nānārthavarga is a long one, giving the several meanings of hundreds of words, to which the commentary adds meanings given in other lexicons. The English translations are given in the Sardesai and Padhye volume.

The specific aim of the present volume is to draw attention to words which are interesting or noteworthy and not so well-known, including equivalents for persons, things, qualities, modes in common use in modern life which are not usually met with in literature. They are given, in the Devanāgari alphabetical order of the last consonant, only in the context of some senses other than those which are commonly understood. Indeed this is often the mode adopted in this chapter, e.g. sthanu (m.) śarvopi (sthanu also means śarvu i.e. 14 God Shankara). Sometimes all the senses are given and in many cases the commentary supplements by adding connotations found in other lexicons.

It should be reiterated that the judgment whether a word in particular sense is uncommon or rare, is necessarily subjective and determined by the author's extent of ignorance.

Thus :
Ending in ṇa :

Kaṇa	—	Smallest particle—atom—is obviously useful in the modern scientific context.
Bhrūṇa	—	Child in the womb as well as infant.
Paṇa	—	Out of eight possible meanings, commodity is noteworthy.
Kshaṇa	—	(1) Leisure (2) Festival
Sthaṇu	—	Pillar
Grāmaṇi	—	Village leader

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Sthuṇa	—	Iron statue
Vipaṇi	—	Market
Pramāṇa	—	Standard
Karaṇa	—	Reliable instrument
Sansaraṇa	—	Irresistable march
Pravaṇa	—	Declivity
Viriṇa	—	Barren soil
(Marathi Vairāṇ)		
Varaṇa	—	Rampart
Jīmūta	—	(1) Mountain (2) Cloud
Vr manta	—	The whole
Anarta	—	Stage
Mūrti	—	(1) Solid state (2) Swoon
Jāti	—	(1) Sort (2) Birth (3) A metre (4) A species of jasmine (5) Family or caste
Rīti	—	(1) Usage (2) Oozing (3) Rust (4) Brass
Iti	—	(1) Journey (2) Calamity (which is of several kinds, adds the commentator, i.e. excessive rain, drought, locusts, rodents, parrols, internal chaos, foreign aggression)

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Āyati	—	(1)	Future
		(2)	Constraint
		(3)	Length
		(4)	Reach
		(5)	Influence
Vārta (n & a)	—		Chaff, health
Mahat (n.)	—		Domain
Avagīta	—	(1)	Column
		(2)	Denigrated
Abhinīta	—	(1)	Appropriate
		(2)	Excellent
		(3)	Patient
Śukta	—	(1)	Sour, vinegar
		(2)	Harsh

Ending in tha :

Samartha	—	(1)	Powerful
		(2)	Cogent
Daśamīṣṭha	—	(1)	Impotent
		(2)	Very old
Āsthā	—	(1)	Endeavour
		(2)	Assembly
Prastha	—	(1)	Side of a hill
		(2)	A measure

Ending in da :

Apavāda is an interesting word. While the A.K. gives two meanings (1) Reproach and (2) Command, there are in use two others viz. (3) Exception and (4) Refutation of a wrong imputation.

Nirvāda	—	(1)	Evil report
		(2)	Settle dispute
Śāda	—	(1)	Mud
		(2)	Grass

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Sūda — (1) Sauce, condiment
(2) Cook

Sanvid has several meanings—

(1) Knowledge, recognition
(2) Conversation
(3) Agreement or understanding
(4) War
(5) Name
(6) Satisfaction
(7) Conduct
(8) Promise
(9) Sign, convention
(10) Sympathy
(11) Meditation

Pada is another overworked word, meaning—

(1) Foot
(2) Step
(3) Word
(4) Sound
(5) Thing
(6) Mark
(7) Place
(8) Defence position
(9) Occupation

Aspada, commonly

— (1) Place, literally or metaphorically also means:
(2) Prestige and
(3) Business

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Manda, usually	—	(1) Slow
		(2) Fools
		(3) Small
		(4) Unlucky
		(5) Gentle
		(6) Deer
		(7) Elephant and
		(8) Saturn
Śārada	—	(1) Fresh or new
		(2) Diffident or timid
Viśārada	—	(1) Learned
		(2) Confident or bold

Nyagrodha is a circular space enclosable within two outstretched arms (about 1 metre in diameter). Utsedha for stature is useful.

Vīvadha is an uncommon word meaning a burden (paryāhāra) as also a way, physical or metaphorical.

Ādhi	—	(1) Pledge or pawn
		(2) Calamity
		(3) Mental agony
		(4) Place or location

Samādhi is common word with several uncommon meanings — (1) Composing (mind et cet), concentration
(2) Abstract meditation
(3) Fixing of thoughts
(4) Penance
(5) Combination
(6) Reconciliation

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Anubandh is a word very much in use in literature in many senses than indicated in A.K. which gives:

(1) Bad consequence
(2) Unsounded, slurred over-syllable
(3) Principal follower—(hangeron)
(4) Child. Modern dictionaries give additional meanings, viz.
(5) Attachment or tie
(6) Continuation, chain series
(7) Consequence, generally
(8) Intention, motive
(9) Adjunct
(10) Introductory reasons
(11) Commencement
(12) Course
(13) Pursuit
(14) Obstacle

Avadhi has a number of meanings, the common one being period. It also means:

(1) A hole and
(2) Limit

Vidhi — (1) Brahman, the creator
(2) Fate
(3) Ritual
(4) Rule

Praṇidhi is spy. Also:

(1) Request
(2) Place

Skandha — (1) Shoulder
(2) Trunk of a tree and
(3) Multitude

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Sudhā	—	(1) Nectar
		(2) Lime plaster and
		(3) Euphorbia Ternealli
Sandhā	—	(1) Promised
		(2) Joint
		(3) Frontier
Śraddhā	—	(1) Veneration
		(2) Belief, faith or confidence

Samunnaddha is conceited of learning or generally haughty or arrogant

Avashṭabdha	—	(1) Hanging on, wrapped up in
		(2) Not very far, near

Ending in na :

Pṛthakjana	—	(1) Fool and
		(2) Knave
Abhijana	—	(1) A noble birth
		(2) Place of birth
Vṛjina	—	(1) Sin
		(2) Hair

Ātman has a number of meanings besides Brahman, Self or soul viz. care, firmness, intellect, disposition, body and mind.

Ghanāghana is monsoon, besides two other not very useful meanings.

Ghana itself is an over-worked word. The usual use is for

(1) Cloud and

(2) Solid ; but also means a weed-Cyperus Rotundus, an iron club, solidity, hardness, thickness, a way of reciting Vedas, cymbal and a kind of dance according to the A.K. and Medini.

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Abhimāna, usually pride of possession is also

(1) Knowledge
(2) Request and
(3) Killing

Ina — (1) The sun or
(2) Master

Vaṇinī — (1) Dancing girl
(2) Female messenger

Vāhinī — (1) Army
(2) River

Kāminī — (1) A lady
(2) An epiphyte (orchid)

Sūnā — (1) Uvula
(2) A place for killing (slaughter house)
(3) Daughter (V.S. Apte)

Vitāna — (1) Sacrifice
(2) Extension
(3) Mean, dull or empty light
(4) Canopy

(One could say : *Samprati vitānahṛdayo 'ham*—I feel relieved now)

Ketana — (1) Duty
(2) Banner
(3) House
(4) Invitation to come near

Brahman, like Ātma is an important word meaning

(1) Scripture
(2) True knowledge
(3) Penance
(4) Spirit

Gandhana — (1) Encouragement
(2) Destruction

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		(3) Indication
		(4) Manifestation
Ātanchana	—	(1) Turning milk into curds
		(2) Speed
		(3) Gratifying (n)
Vyanjana	—	(1) Consonant
		(2) Condiment
		(3) Token
		(4) Beard
		(5) Private parts
Kaulīna	—	(1) Detraction
		(2) Cockfight or other fights
Udyāna	—	(1) Exit
		(2) Garden or park
		(3) Purpose
Sthāna	—	(1) Leisure
		(2) Space
		(3) Stay, location or place
Devana	—	(1) Gambling
		(2) Lamentation
		(3) Emulation
Utthāna	—	(1) Manly exertion
		(2) Getting up
		(3) Domestic activity
		(4) Book
		(5) Battle
		(6) Yard
		(7) Joy
		(8) Piles
Vyutthāna	—	(1) Defiance
		(2) Turning away
		(3) Opposition or resistance
		(4) Independence

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Sādhana has several meanings.

(1) Accomplishing
(2) Accompanying, implementation
(3) Killing
(4) Obsequies
(5) Motion
(6) Substance
(7) Repayment
(8) Means
(9) Following

Niryātana — (1) Revenge, reprisals
(2) Gift
(3) Return of a deposit or repayment

Vyasana — (1) Calamity
A.K. (2) Fall
(3) Fault due to desire or anger
Medinī: (4) Sin
(5) Vain effort

Pakshman — (1) Eyelash
(2) Stamens—very small
(3) Filaments or ends of thread et cet According to A.K.

Parvan — (1) A special day of the lunar month; equinox solssice
(2) Festival

Haimā quoted in commentary adds more meanings — (3) Introduction
(4) Knot or joint
(5) Part of a book e.g. of Mahābhārata

Vartman — (1) Eyelid
(2) Way

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Kaupina is also an unworthy act, besides a brief or bikini

Prajnana — (1) Knowledge
(2) Mark for identification

Nidhana usually — (1) Death
(2) Family
(3) Destruction

Varshmana — (1) Body
(2) Dimension

Dhāmana — (1) House
(2) Body
(3) Lustre
(4) Influence or dignity

Sansthana — (1) Meeting of sṛngātaka or chatushpath—four roads
(2) Limbs as part of body-frame
(3) Form
(4) Death

(This gives no clue to the use of this word in Marāthi in the sense of principality, or in Hindi as institution).

Achchādana in the sense of concealing or hiding is a natural extension of its usual meaning—covering or clothing (c.p. cover up in English).

Ārādhana — (1) Accomplishment
(2) Attainment
(3) Act of pleasing

Lakshma — (1) Token
(2) Chief
(3) Target

Adhisthāna — (1) Town
(2) Prowess
(3) Encroaching
(4) Wheel

Talina — (1) Thin (as in thin spread)
(2) Small

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Samāna	—	(1) Virtuous
		(2) Similar
		(3) Identical
Piśuna	—	(1) Wicked
		(2) Suggestive of
		(3) Tell-tale
Abhipanna	—	(1) Guilty
		(2) Subdued
		(3) Distressed
Hīna	—	(1) Deficient
		(2) Blameworthy
		(3) Reprehensible
Ending in pa:		
Parīwāpa	—	(1) Trapping apparatus
		(2) Pandal, tent
		(3) Sowing all around
		(4) Water expanse
		(5) Tank
Kaśipu	—	(1) Food
(Hiraṇya Kasipu)	—	(2) Clothing
Talpa	—	(1) Bed
		(2) Upper storey
		(3) Wife
Prāpṭa rūpa, Swarūpa, Abhirūpa	—	(1) Learned
	—	(2) Pleasing
Ending in pa:		
Kutapa	—	1/8 of a day
Śipha	—	(1) Tuft of hair
		(2) River
		(3) Water lily
		(4) Mother

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Śafa		(1) Root a tree (2) Hoof
Gulpha	—	(1) Garland (2) Ornament (3) Ankle
Repha	—	(1) Bad (2) The letter 'r'

Ending in Va:

Gandharva	—	(1) Spirit between death and birth again (2) Horse (3) Celestial singer
Kambu	—	(1) Bracelet (2) Conch shell (3) Elephant (4) Jackal (5) The neck
Dvijihva	—	(1) Serpant (2) Informer, gossip whisperer, scandal-monger
Pūrva (m. pl)	—	ancesters

Some editions of A.K. (e.g. Sardesai & Padhye) have an additional verse giving kādamba (arrow feather), nitamba (hip or slope of a hill), darvī (ladle, serpent's hood) and bimba (disc—circle or the ripe fruit of a cucurbitus plant).

Ending in bha:

Kumbha	—	(2) Jar (2) Temple of elephant

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to which the commetary adds	—	(3)	A sign of the zodiac
		(4)	Son of kumbha-Karna
		(5)	Husband of a harlot
Dimbha	—	(1)	Child
		(2)	Ignoramus
Stambha	—	(1)	Pillar
		(2)	Insecurity
Visrambha	—	(1)	Confidence
		(2)	Amour
		(3)	Lover's quarrel
		(4)	Killing
Dundubhi	(f)	(1)	Large drum
	(m)	(2)	Dice (Aksha)

(but the commentary says Aksha is a child's plaything called titaringi in Marathi).

Kusumbha	(n)	(1)	Safflower
	(m)	(2)	A gourd pot
Nābhi (m)	—	(1)	A kshatriya
		(2)	Emperor
(m. or f.)		(3)	Navel
		(4)	Musk deer
Surabhi	(f.) —	(1)	Cow
		(2)	Fragrent—like jasmine
	(n.) —	(3)	Gold
		(4)	Pleasing

Sabha is also a gambling den

Vallabha is also an overseer—superintendent

Ending in ma :

Dharma—a word about which a volume can be written round its senses like religion, duty, moral and religious merit, is also—

(2) The God Yama

(3) Fitness of things: justice

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(4) Usage
(5) Nature
(6) Drinker of soma juice
(7) The god of love
(8) Power

Upakarma — (1) Undertaking
(2) Test of a minister's trustworthiness (upadhā)
(3) Deliberation
(4) Valour

Nigama — (1) Market
(2) Town
(3) Holy writ or scripture
(4) Trade

Naigam — (1) Trader
(2) Citizen, townsman

Grāma in addition to village means a series e.g. śabdagrāma, swara grama (octave).

Vikrama — (1) Walking—step
(2) Exploit
(3) Valour

Stoma — (1) Sacrifice
(2) Praise
(3) Multitude throng

Jihma — (1) Crooked
(2) Idle

Gharma — (1) Heat
(2) Sweat

Vibhrama — (1) Flurry or confusion
(1) Pretty gesture—dalliance
(3) Illusion

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Gulma — (1) A spleen disease
(2) Clump
(3) Army formation

Jāmi — (1) Sister
(2) Chaste woman

Kshamā — (1) Earth
(2) Patience
(3) Forgiveness

Kshama — (1) Proper
(2) Able
(3) Wholesome or benevolent

Śyāma (n)
Śyāmā (f) and Śyāma (adj)

A.K. has given only a few of the many meanings found in Medinī, quoted by the commentator:

Śyāma (a) — (1) Green
(2) Black
(f) (3) A fragrant plant
(4) Night

to which Medinī adds

(5) A pot herb
(6) A young woman yet to bear a child
(7) The priyangu plant
(8) The Yamuna river
(9) Indigo
(10) Dark leaved basil plant
(11) Pepper
(12) Rocksalt

Śyama (neuter)
Śyama (m) (13) Banyan tree
(14) Cloud
(15) Grown up son

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Moreover, śyamā, in classification of young women has other special meanings:

e.g.
(1) At the peak of youth
(2) A dark woman
(3) A golden brown women warm in the cold weather and pleasantly cool in the hot weather.

Lalāma — (1) Tail
(2) Decoration of horse on fore-head et cet
(3) Eminent among e.g. Rāmā—lalāmām
(4) Flag

Sūkshma—(a) or (n) in neuter
(1) Spiritual
(2) Minute
in addition to
(3) Subtlety amounting to sharp practice
(4) Atom

Vāma — (1) Left
(2) Pretty
(3) Perverse
(4) contrary

to which the commentator adds other meanings given in Haima lexicon

(5) Cupid
(6) Udder
(7) Śiva
(f.)
(8) Woman
(9) Mare
(10) Spy

Adhama — (1) Low person

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(2) Vile person
(3) Villain

Yūtayāma — (1) Stale or left off (food)
(2) Over mature

Ending in ya:

A.K.—Kshaya — (1) House
(2) Loss
(3) End of an era
(4) Pthysis

Bhraṭṛvya — (1) Brother's son
(2) Enemy

Arya — (1) Master
(2) Vaiśya

Paryāya — (1) Opportunity
(2) Succession order

Pratyaya — (1) Subjected person or thing
(2) Oath
(3) Knowledge
(4) Trust, confidence
(5) Cause
(6) Hole
(7) Suffix or affix
(8) Celebrity
(9) Usage
(10) People—subjects of king
(11) Seeing is believing
(12) Never trust an enemy
(13) Family life is for a wife

The commentary gives illustration of some kinds of use e.g

(1) *Rāj pratyayā prajah*
(3) *Pratyaksha-pratyaya*
(4) *Na Satroh pratyayam gachchet*

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(13) Gārhasthyam bhārya pratyayam

Anuśayā	—	(1) An old hatred
		(2) Repentence
		(3) Bad consequence
Sthūlochchaya	—	
		(1) In compliance
		(2) Medium pace of elephant
		(3) Founder country
Samaya	—	(1) Oath
(important word)		(2) Convention, usage
		(3) Time
		(4) Proposition
		(5) Understanding
Haima:		(6) Bargain
		(7) Hint
Anaya	—	(1) Vice
		(2) Ill luck (*e.g. Nissvo' bhūdānuyena sah'*)
		(3) Calamity
Atyaya	—	(1) Transgression
		(2) Distress
		(3) Fault
		(4) Punishment
usual meaning		(5) Disappearance
Samparāya		
usual meaning	—	(1) Battle
		(2) Calamlty
		(3) Future
Sannaya	—	(1) Rear guard
Samavāya	—	(2) Assemblage
Sanstyāya	—	(1) Integration
		(2) Location
		(3) Extent

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Praṇaya	—	(1) Confidence
		(2) Request
usual	—	(3) Love
		(4) Expansion, extension
Samuchhraya	—	(1) Eminence
		(2) Uprising, hostility
Vishaya	—	(1) Territory, area, field
		(2) Subject
		(3) Object of sense (śabda, sparśa, rūpa, rasa, gandha)
Kashāya	—	(1) Extract
		(2) Exudation
		(3) Astringent
		(4) Anointing, painting on body
		(5) Plastering
Pratiśraya	—	(1) Assembly
		(2) Shelter
Prāya	—	(1) In numbers, (*'Prāyena pr ajāh santoshayitavyah'*) a lot
		(2) Terminal act— Fast unto death (*Prāyopaveśa*)
		(3) Similarity
		(4) Comparability
Manyu	—	(1) Indigence
		(2) Sacrificial rite
		(3) Anger
		(4) Grief

Satya is another word on which a valume can be written—

(1) Truth, verily or reality
(2) Oath
(3) Name of an era—Kṛta yuga

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Dravya—

A.K.: (a)
(1) Fit and proper
(2) With quality
(3) Wealth

Haima:
(4) Substance
(5) Lacquer
(6) Medicine
(7) Ointment

Dhishṇya — (1) Place
(2) House
(3) Constellation
(4) Fire

Bhāgya — (1) Lot—e.g. this is my lot, fate, destiny (due to good or bad action in previous bith)
(2) Good fortune

Gāngeya (m) — (1) Bhīshma
(n) (2) Gold
(3) A kind of grass or nut—Viśalya dantikā—indented thing (Comb?)

(1) Plant—guduchi (Menispermacae)
(2) Woodfordia Floribunda

Vṛshākapāyi — (1) A climbing plant, haraṇval or haraṇ dodi in Marathi
(2) Plant Satavari—asparagus
(3) Godess Laxmi
(4) Godess Pārvati

Abhikhyā — (1) Name
(2) Fame
(3) Looks, prettiness, śobhā-good appearance

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Kriyā has nine meanings according to A.K., each use being illustrated in the commentary.

(To this other lexicons add three more:)

(1) Undertaking
(2) Atonement
(3) Study
(4) Worship
(5) Deliberation
(6) Means
(7) Act
(8) Physical action—movement
(9) Prognosis, remedy

S.P. add:

(10) The root of a verb (kriyāpada)
(18) Case relation
(12) Religious ceremony
(13) Obsequies

Chhāyā — shadow—
(for Sanjna)

(1) Mythological—wife of Surya—the sun, the mother of Saturn
(2) Lustre as in Vichchāya—lack-lustre
(3) Reflection
(4) Shade, shadow

Medini quoted in the commentary adds many more:

e.g.

(5) Row
(6) Image
(7) Bribe

In literary use in many of these senses

(8) Protection
(9) Darkness
(10) Also name of Durga

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Kakshyā — (1) Apartment of a house—chamber
(2) Waist band
(3) Rope round elephent's body

to which Haima adds:

(4) Similarity
(5) Effort
(6) Arm pit
(7) String of bells

S. P.

Nṛtyā — (1) Action
(2) A fierce deity
(3) Defection—seduction from allegiance by means of money, woman or land. Another sense given in lexicons is—
(4) Magic

Janya (neuter)—slanderous—

(1) Rumour
(2) Fight in battle
(3) Stubbornness

At the end of compound

(adj)
(4) Caused by
(5) Belongs to a family
(6) Vulgar
(7) National—mulki

(noun—masc.)

(8) Father
(9) Friend of bridegroom
(10) Plebian
(11) Offspring
(12) Body
(13) Portent at birth
(14) Market, fair

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(noun-fem.) (15) Friend of mother
(16) Relation of bride
(17) Pleasure
(18) Affection

Jaghanya — (1) Last, ultimate
(2) Low, vile
(3) Penis
Hemala: (4) Goldsmith
(5) Lizard

Vaktavya — (1) Reprehensible
(2) Dependent
(3) Fit to be said

Kalya — (1) Ready, skilful (*kalāsu sādhu*)
(2) Healthy
Medini: as neuter (3) Dawn
(mas) (4) Auspicious
(mas.) (5) Deaf and dumb
(6) Means
Lexicons give:
(7) Tomorrow
(8) Spirituous liquor
(9) Congratulations, good wishes
(10) Good news
(11) Breakfast
(12) Trifle—unimportant thing

Arthya — (1) Intelligent
(2) Wealthy

Puṇya — (1) Merit, holy
(2) Pleasing
Medini: (3) Good act

Rūpya (a) — (1) Beautiful
(n) (2) Silver
(3) Gold plate

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Vadānya	—	(1) Generous
		(2) Eloquent
Nyāyya	—	(1) Just or reasonable
		(2) Medium, middle
		(3) Usual, customary
Soumya	—	Handsome

Ending in ra:

Vāra	—	(1) Day of the week
		(2) Multitude, public
		(3) Occasion
Sanstara	—	(1) A bed of grass, straw, leaves (roses—thorns)
		(2) Sacrifice

Prastara has also the above two senses, and also—

(3) Sheet, level plains
(4) Rock
(5) Bed in general
(6) A precious stone

As in my: *Pāṭala prastāram naiva padam*
kantaka—sanstaram
mantriṇām hanta samsāre
prāyātantra—niyāmite

Dwāpara, besides being the name of the third age of the world, (era) is also—doubt 'to be or not to be', state of mind

The four ages are:

		duration
(1)	Satya or Kṛta	1,728,000 human years
(2)	Tretā	1,296,000 ,,
(3)	Dwāpara	864,000 ,,
(4)	Kali	432,000 ,,
	Total	4,320,000

= 1 Mahāyuga

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But the earth is

5000,000,000 years old

Life 2,000,000,000 years

Man 1,000,000 ,,

[Man: Modern discoveries tend to extend the age back by another, 1,000,000 at the most.]

It is supposed that the progressively declining length of the yugas represent a corresponding physical and moral deterioration in the people of each respective age. Thus Kṛta is the golden age and the present Kali, the iron age.

It should be added that there is a total regeneration, followed by a recurrence of the cycle.

Prakāra	—	(1) Variety or sort
		(2) Similarity
Ākāra	—	(1) Gesture, hint
		(2) Form
Kinśarū	—	(1) Beard of corn
		(2) Arrow
Maru	—	(1) Desert
		(2) Mountain
Adri	—	(1) Mountain
		(2) Tree
		(3) The sun
Pradara	—	(1) Fracture
		(2) A woman's disease
		(3) Arrow
Asra	—	(1) Corner
		(2) Hair
		(3) Tear
		(4) Blood
Tūvara	—	(1) Hornless bull
		(2) Beardless man (where beard should have come)

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Rai	—	(1) Gold
		(2) Wealth
Parikera	—	(1) Bed
		(2) Dependent
Medinī :		(3) Group
		(4) Skirt
		(5) Commencement
		(6) Deliberation
		(7) Effort
Tāra	—	(1) Fine pearl
		(2) Swimming
		(3) Lound sound—high note in music
		(4) Silver
		(5) Pupil of the eye
		(6) Star
Śāra—(a)		(1) Dappled
(n)		(2) Wind
Sangara	—	(1) Promise
		(2) Battle
		(3) Bargain
		(4) Calamity
Medinī:		(5) Poison
		(6) Acceptance
(neuter)		(7) Fruit of śami tree
Avaskara	—	Sweepings
Ādambara	—	(1) Sound of trumpet
		(2) Cry of elephant
		(3) Commencement
S. P.:		(4) Making a show
Abhihāra	—	(1) Assault
		(2) Theft
		(3) Putting on armour

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Pariwāra		(1) Attendant
		(2) Scabbard
		(3) Trappings of office
Vishṭara	—	(1) Tree
		(2) Handful of sacrificial grass
		(3) Stool, cushion, something to sit on—seat
Pratīhāra	—	(1) Door
		(2) Door keeper
	(f)	(3) Female porter
Babhru	—	(1) Large lizard (ghorpad in Marathi)
		(2) Name of Vishṇu
	(a)	(3) Tawny
Sāra	—	(1) Strength—xylem
		(2) Essence, core, hard wood
	(a)	(3) Just
		(4) Best
Durodara—(n)		(1) Gambling
(m)		(2) Gambler
		(3) Gamester
		(4) Stake
Kāntāra	—	(1) Forest
		(2) Difficult road
Matsara—envy also (a) envious		
Vara	—	(1) Excellent
		(2) Boon
		(3) Bridegroom
		(4) Preferable
	adv.	(5) Indeed
Karīra	—	(1) Bamboo shoot
		(2) A tree—babul—Acacia
		(3) Pot

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Pratisara — (1) Rear-guard
(2) Thread worn on wrist at marriage or other bracelet, amulet
(3) A floral
Medinī: (4) Counsel
(5) Attendant
(6) Healing of wound
(7) A kind of incantation

Hari is an overworked word having 16 meanings—
(1) Yama—god of death
(2) Wind
(2) Indra—god
(4) Moon
(5) The sun
usual meaning (6) Vishnu
(7) Lion
(8) Ray of light
(9) Horse
(10) Parrot
(11) Serpent
(12) Ape
(13) Frog
(adj) (14) Tawny
(15) Green
(16) Yellow

Literary uses are found only of (6), (9), (12) and the adjectival.

Sharkarā is ordinarily sugar, but is also—
(1) Potsherd
(2) Sand
(3) Sugar candy
(4) Pebble
(5) Gravel

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(6) Stony soil
(7) Fragment
(8) Hail stone
(9) A disease called gravel

Sharkarī is a river and sharkarika, sharkarila—stony, gravelly, gritty.
Thus the main idea conveyed is that of pebbly pieces.
Yātrā (travelling) is—

(1) Passing away time
(2) Livelihood e.g. jīvana-yātrā
(3) Piligrimage
(4) Festival, fair (Marathi jatrā)

Irā— — (1) Wine, spirits
(2) Earth (ila)
(3) Speech
(4) Water

Tandrī—sleep, nap is—

(1) Drowsiness
(2) Lassitude, (Pramīlā)

Dhātrī — (1) Foster mother
(2) Mother
(3) Earth
(4) Phyllanthus Embelica (Marathi ānvaḷa)

Kshudrā—disabled (wanting a limb)

(1) Handicapped woman
(2) Dancing girl
(3) Bee
(4) Egg-plant, brinjal
(5) Courtesan

Kshudra (adj) — (1) Low, mean
(2) Cruel
(3) Small

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Haima : (4) Poor
(5) Stingy

Mātra,
Mātram —

This is an affix like 'ling' in English, denoting small—i,e.-a measure 'only a', 'just a'

(1) measure of any kind, length, breadth, height, size, number e.g. *rekhāmātram*—one line *Nimshamātram*—for an instant
(2) The whole, totality e.g. *prānī mātra*—all living beings
(3) Mere, only, even, 'as soon as' e.g. *kṛtsnamātra*

Mātrā (n) — (1) Measure
(2) A small measure
to which Haima adds: (3) Standard rule, correct measure, unit of measurement in prosody —syllable, instant
(4) Apparel
(5) Wealth
(6) Account, consideration
(7) A small ear ornament
also (8) The upper line in Nāgarī alphabets

Kalatra — (1) Wife
(2) Stronghold
(3) Hip

Pātra — (1) Fit for
(2) Receptacle
Viśvā : (3) The expance of a river between the two banks
(4) A vessel in sacrifice
(5) Leaf
(6) Minister or a ruler

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Patra	—	(1) Vehicle
		(2) Feather
Viśva :		(3) Leaf
		(4) Arrow-feather
Śāstra	—	(1) Command
		(2) Authoritative knowledge or book
Śastra	—	(1) Weapon
		(2) Iron
Nètra	—	(1) Eye—usually
		(2) Root of a tree
		(3) Woven cloth
		(4) String of a churning rod
		(5) Vehicle
Kshetra	—	(1) Field—usually
		(2) Wife
		(3) The body
Potra	—	(1) Snout of a hog
		(2) Forepart of a plough
		(3) A kind of cloth
Gotra	—	(1) Family
		(2) Name
		(3) Mountain
Medinī :		(4) A path
		(5) Forest
		(6) Field
		(7) Cow-pen or stable
		(8) Multitude—*Rāja-gotra*-(assembly of princes)
		(9) Wealth or possession
		(10) Knowledge of future posssibility
(mas.)		(11) Mountain

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Vastra	—	(1) Vesture
		(2) Sacrifice
		(3) Open door, charity
		(4) Forest
		(5) Fraud
Ajira	—	(1) Court-yard
		(2) Object of perception
		(3) The body
Haima:		(4) Frog
		(5) Wind
Ambar	—	(1) Sky (2) Apparel } usual
Viśva:		(3) Ambergris
Chakra	—	(1) Wheel—usual
		(2) Realm
		(3) Army
		(4) Discus as of the god Vishnu
Haima:		(5) Mill or water wheel
		(6) Multitude
		(7) Aggression
		(8) Potter's wheel
		(9) Hypocrisy
		(10) Ruddy goose—usually chakra-vāka
Akshara	—	(1) Release from further birth—Moksha
		(2) Letter of alphabet
		(3) The indestructible inner spirit in man
Kshīra	—	(1) Water
		(2) Milk
Bhūri	—	(1) Gold
		(2) Frequent, numerous as in bhūriśah—often

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Medinī: (3) Vasudeva
(4) Śiva
(5) Brahman

Chandra — (1) Moon
(2) Gold
(3) Camphor
(4) Water
(5) Kāmpilla—plant with rosy flowers

Gōpur — (1) Door
(2) Town gate
(3) Kind of gram (Kaivathi mustā)

Gahvara — (1) Cavern
(2) Hypocrisy
(3) Forest, thicket
(4) Arbour

Upahvara — (1) Near
(2) Solitude, lonely spot

Agra — (1) Front
(2) Plus
(3) Top
Medinī: (4) Point
(5) Multitude
(6) Four mouthfuls—a measure
(7) Chief
(8) First
(9) Area
(10) Dependence

Mandira, pura — (1) House
(2) Town
Dharṇī : (3) Terrace, storey
Haima: (4) Body
(5) Patna city

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Rāshtra (M& n)	—	(1)	Country, territory
		(2)	Calamity
Dara	—	(1)	Fear
Śvabhra:		(2)	Hole in the ground or cavity
Vajra	—	(1)	Diamond
		(2)	Thunderbolt
Tantra	—	(1)	Chief
		(2)	Established principle
Medinī:		(3)	Household responsibility
		(4)	Best medicine
		(5)	Weaver, loom, batten
		(6)	a special authoritative doctrine, religious treatise
		(7)	Raiment
		(8)	Motive
		(9)	Completion of duty
		(10)	Cause of more than one effect

V.S. Apte's dictionary gives as many as 24 meanings.

Auśira (m.)	—	(1)	Handle of a hair-fan
(n)		(2)	Bed
		(3)	Chair, stool
		(4)	Fragrant root (Vālā in Marathi)
Pushkara	—	(1)	Tip of elephant's trunk
		(2)	Head of drum
		(3)	Water
		(4)	Sky
		(5)	The flat of sword
		(6)	Lotus
		(7)	A holy place
Antara	—	(1)	Interval
		(2)	Period
		(3)	Clothing

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(4) Covering
(5) Difference
(6) Identical
(7) Hole or weak spot
(8) Own
(9) Without
(10) Outside
(11) Opportunity
(12) Midst
(13) Inner soul

Commentator's illustrations:

Antare himam	—	Snow in places
Māsāntare deyam	—	In a month's time to be given
Antare śatakah parsdhāniyah	—	Inside vests to be worn
Parvatāntarito ravih	—	Sun behind the mountains
Yaḍantaram sarshapaśailarājayoh	—	Difference between a mustard seed and a mountain
Tvadanteṇa ṛṇam etat	—	Debt only for you
Parantare prahartavyam	—	Hit another or foe in a weak spot
Ayam atyantaromama	—	He is very close to me
Antareṇa puṛshakāram	—	Without effect
Antare chanḍālagṛhah	—	outside the *chāṇḍāla's* huts
Antaranga-sewakah	—	Serving as opportunity offers
Āvayorantare jātah parvatah	—	A hill has come between us

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Drshto'ntare jyoti rupah — An illumination seen within us and means also in a similar example

Hakārasya ghakāro-'ntaratamah — 'Ha' is most similar to 'gha'

Then (another at end)

Nagarāntaram gatah — Gone to another town

Piṭhara — (1) A vessel—boiler
(2) Churning stick
(3) Kind of grass (mōtha in Marathi, Cyperus Rokudus)

Nāgara — (1) The grass Cyperus Pertenuis (Marathi Nagar—motha)
(2) Dried ginger
(3) An urban cultured man

Śārvara — (1) Thick darkness
(a) (2) Destructive
(n) — (3) Destructive elephant

Gaura — (1) Yellow
(2) Pale red
(3) White
(4) Purified, cleaned

Arushkara — (1) Corrosive, causing a wound—traumatic
(n) — (2) Semicarpus Macardium Marathi—Bibwa (Ballātaka—black marking nut)

Jaṭhara (n) — (1) Belly
(a) (2) Hard
(3) Old

Adhara — (1) Low person
(2) Lower lip

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Ekāgra — (1) Undistracted—anākula
(2) Attentive, concentrated

Vyagra — (1) Distracted
(2) Perplexed
(3) Preoccupied

Uttara — (1) Northern
(2) Superior, best of
Viśva: (3) Above
(n) (4) Reply
(5) Son of Vitra
(f) (6) The north

Example:
Ita uttaram — North of this
Narmadottare Vikrama sake — The Vikrama year, north of the Narmada
Munīshottaro Vasishṭhah — Vasishtha is pre-eminent among sages

Anuttara, besides being not uttar is also the best—'to whom there is no superior'

Para — (1) Distant
(2) Another—the other
(3) Pre-eminent
(4) Subsequent
(5) Only
(6) Beyond, further
(7) Exceeding—*Param śatam*
(8) Final
(a) (9) Intention
at end of compound
(n.) (m.) (10) Stranger
(11) Enemy
(n. neu) (12) Culminating point
(13) Final beatitude

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Madhura	—	(1) Sweet
(a)		(2) Pleasing
(n.) (m.)		(3) A kind of mango
		(4) Rice
		(5) Molasses
(n,) (neu)		(6) Sweetness
		(7) Syrup
		(8) Poison
Udāra	—	(1) Generous
		(2) Great, large-hearted
		(3) Courteous
Itara	—	(1) Another, other
		(2) Low person
Svaira	—	(1) Indolent
		(2) Independent
Śubhra	—	(1) Effulgent
		(2) White
Medini (n.)		(3) Mica

Sardesai & Padhye edition gives two more verses including the following:

Āsāra	—	(1) Sharp shower of rain
		(2) Hail stone
		(3) Incursion of an army
		(4) Excellence
Karpara	—	(1) Fine pot
		(2) Skull
		(3) Pot shard
Bandhura	—	(1) Beautiful
		(2) Humble
Giri	—	(1) Mountain
		(2) Yellow earth
Charu	—	(1) Pot
		(2) Oblation
Avadhīra	—	(1) Fool
		(2) Moveable

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Ending in ya:

Mauli	—	(1) Knot of hair
		(2) Braid of hair on top of head
		(3) Crown
medinī:		(4) Asoka tree
		(5) Ground
		(6) Fence
Pīlu	—	(1) Kind of tree
		(2) Flower
		(3) Particle, atom
		(4) Elephant
		(5) A bone piece
medinī:		(6) Palm tree
		(7) Arrow, reed
Kāla	—	(1) Death
		(2) Yama, Krishna
		(3) Time
Kamala	—	
(neuter)		(1) Lotus
(mas)		(2) Deer
		(3) Copper
		(4) Sky
		(5) Medicine
Kali	—	(1) The fourth epoch
		(2) Strife
		(3) Bud
Kambala	—	(1) Covering
		(2) Blanket
S. & P.		(3) Dew-lap
		(4) Chief of Nāgās
		(5) Insect
Bali	—	(1) Tax
		(2) Offering oblation

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(3) Mythological name

(f) (4) Wrinkle

Bala — Bulkiness — apart from 4 other meanings

Vātūla — (1) Whirl wind
(2) Crazy
(3) Gassing (?) gouty, rheumatic

Vyāla — Wicked

Śūla — Colic

Kīla — Any iron pin or stake— (pin of a sundial), also flame edge

Pāli — Corner, tip of the ear, row, mark

Pāli or Pālī —

An interesting word of which many meanings are given in A.K. and other lexicons:

(1) Tip of the ear
(2) Edge - e.g. of the check
(3) Sharp side or edge or point of any thing
(4) Boundary limit
(5) Row or line in Gītagovinda
(6) Mark
V.S. Apte; (7) Bridge or causeway
(8) Lap or bosom (*māpālī-lālito bālo na śālā-lālaso lasah*— my verse)
(9) Oblong pond
(10) Maintenance of a pupil by his teacher during his studies
(11) Louse
(12) Praise
(13) Woman with a beard

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Velā	—	(1) Time, tide
		(2) Sea - shore
		(3) Limit
		(4) Meal of the affluent
Bahulā	—	(1) Cardamum
Bahala	—	(adj) - Quite common
	(m.)	(1) Fire
	(n.)	(2) sky
		(3) dark half of lunar month
Līlā	—	(1) Sport
		(2) Graceful movement
		(3) Playfulness
		(4) Action
		(5) Ease, childsplay
		(6) Semblance
		(7) Beauty
		(8) Pretence, disguise, sham
Upalā	—	
	A.K.	(1) Cane sugar candy
	(m.)	(2) Stone
		(3) Precious stone
Kīlāla (n. neu)	—	(1) Water
	(adj)	(2) Red
Mūla	—	(1) Origin
		(2) Root
		(3) A constellation
		(4) Capital
		(5) Foundation
		(6) Base
		(7) Authority, original
		(8) Thicket
3 more in V.S. Apte:		(9) Square root

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(10) King's own territory
(11) A bināmi seller
(12) Portion of a finger
(13) Hereditary servant

Jāla — (1) Multitude
(2) Cob-web
(3) Net, snare
(4) Window - lattice
(5) Unblown flower
(6) Magic
(7) Coat of mail (e.g. *jāla-prāyā*— coat of mail armour)
(chilkhat in Marathi)
freely used in both senses

Śīla — (1) Character
(2) Disposition

Phala — (1) Fruit
(2) Result
(3) Edge of weapon
(4) Profit
(5) Nutmeg
(6) Pearl
(7) Shield

Paṭala — coveing - veil
(1) Roof (thatch)
(2) Film over eye
(neu. or fem.) (3) Multitude
(4) Basket
(5) Retinue - train
(neu. & m.) (6) Chapter of a book

Tala — (1) Bottom
(2) Surface
(3) Essence
(4) Palm of hand

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(neu)		(5) Sole of foot
		(6) Forearm
		(7) Slap
		(8) Inferiority of position
		(9) Foot of tree
		(10) Shelter
		(11) Pit
		(12) Pond
(mas.)		(13) Hilt of sword
		(14) Palmyra tree
Pala - (m.)		(1) Straw, husk
(neu.)		(2) Flesh
		(3) Weight, fluid measure, time measure

V.S. Apte:

Palankata	—	Timid
Palankara	—	Bile
Palankasha	—	Goblin
Palankashalam	—	Sesamum sweet (tilgul in Marathi)
Chaila	—	Vsually vesture is also low person
Kukūla	—	(1) Hole filled with stakes
		(2) Fire from chaff
Kevala	—	(1) Certain, absolute
(adj & adv.)		(2) Alone, only
		(3) Entire
(n.)		(4) Mouse or snake
(f)		(5) Kevalī
Kushala	—	(1) Adequate
		(2) In good health
		(3) Virtue
		(4) Expert

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Pravāla — (1) Coral
(m. or n.) (2) Sprout
(3) Stem of lute

Karāla — (1) Jagged (e.g. *Karāla śailāntaritah sa deśah*)
(2) High
Medinī: (3) Fierce
V.S. Apte: (4) Wide open, gaping
(5) Turpentine
(6) Aromatic plant (black marwā)

Peśala — (1) Charming
(2) Skilful, efficient (*eg.* my verse: *Kalāsu bālah khalu santi peśalah*)
(3) Delicate

Bāla — (1) Fool
(2) Child
(3) A perfume (Marathi vālā)—fragrant grass roots

Lòla — (1) Fluttering, tremulous, quivering, waving
(2) Thirsty

Ending in Va :

Sachiva — (1) Counseller (Mantrin)
(2) Compassion

In modern usage mantrin is minister.

Sachiva — Secretary

Dhava is a plant (Lythrus Fruticosum), man—besides husband

Haima adds, a knave

Avi — Usually sheep is also hill, the sun, protector, mouse and blanket

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Hava — (1) Command
(2) Call, challange (*e.g.* my verse: *Bhavaddhavad dhavat te dhavo dhunā yatbaddhavo Mādhava— Rādhikāhawāt*,
(3) Sacrifice

Bhāva — (1) Existence
(2) Nature
(3) Intention
(4) Action, gesture
(5) Soul
(6) Birth

V.S.A. gives 30 meanings altogether (q.v.) of which following occur in literature,

(7) State of being
(8) Status, position
(9) Devotion
(10) Idea, thought
(11) Emotion, sentiment especially in dramatic science
(12) Love, affection
(13) Purport, drift, gist
(14) Import meaning
(15) Mind
(16) Object, substance
(17) Amorous gesture
(18) A learned man, usually invocative in drama
(19) In grammar the sense of an abstract noun
(20) Grammar, impersonal, passive or neuter
(21) Astronomy, lunar
(22) Mansion, house

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Nihnava	—	(1) Distrust
		(2) Concealment
		(3) Denial
Utsava	—	(1) Marriment
		(2) festival, pleasure
		(3) Elevation
		(4) Impatience, intolerance
		(5) Expression of wish
Anubhāva	—	(1) Authority, majesty
		(2) Expressive gesture—hint
		(3) Determination
(mahānubhāva)	—	(4) Noble, illustrious, exalted
		(5) worthy or respectable person
Prabhava	—	Origin, source, birth
Swa (m & n)		wealth
Nīvī	—	(1) Capital
		(2) Stake
Śiva	—	(1) Pārvati
		(2) Jackal
Hemachandra :		(3) Turmeric
		(4) Śami tree
		(5) Myrabolam
		(6) Demon
(n)		(7) helpless
Klība	—	(1) Weak, idle, poltroonery
		(2) Cowardly
Sattva	—	(1) Substance
(n)		(2) Breath
		(3) Function
(M & n)		(4) Creature
Hemachandra:		(5) The first of three qualities *Sattva, Rajas & Tamas*

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(6) Mind
(7) Nature
(8) Vigour, vitality
(9) Essence, goodness

V.S. Apte :

Altogether 17 meanings—
Wisdom, good sense, a substantive

Ending in sa :

spaśa — (1) Spy
(2) Battle

Vīkāśa — (1) Solitude
(2) Public

Nirveśa — (1) Wages, hire
(2) Enjoyment

Kīnāsa — (1) Yama
(2) Stingy
(3) Cultivator

Apadesa — (1) Spot, place, quarter
(2) Butt, target, mark
(3) Cause
(4) Pretext, deceipt
V.S. Apte : (5) Mention
(6) Stating reason of, adducing cause of
(7) Refusal, denial, rebuttal
(8) Fame

Daśa — (1) Condition, circumstances
(2) Wick
(3) Cloth ends, fringe threads
(4) Age of life
(5) Aspect of a planet (in astrology)

Āśā — (1) Hope, longing
(2) Quarter, direction

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Karkaśa	—	(1) Cruel
		(2) Hard
		(3) Niggardly
		(4) Firm
Visra :		(5) Raugh
		(6) Violent
		(7) Desperate
		(8) Ill-conducted
		(9) Sugar cane
(m)		(10) A Sword
Nāśa	—	(1) Disappearance
		(2) Destination
Kośa	—	(1) Treasury
		(2) Scabbard
		(3) Bud
		(4) Ordeal
		(5) Vessel for liquids
		(6) Bucket
		(7) Box
		(8) Sheath, case, cover
24 meanings in		(9) Store
V.S. Apte		(10) Dictionary
		(11) Pod
		(12) Stone of fruit
		(13) Cacoon
		(14) Womb
		(15) Testicle
		(16) Vestments of soul sheaths

ending in sha :

Animisha	—	(1) A god
		(2) Fish
Dhvānksha	—	(1) Crow
		(2) Bird preying on fish

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Kaksha — (1) Dry grass
(2) Creeper
(3) Arm pit
Haima : (4) Forest

Pragraha — (1) Reins
(2) Rays

Praisha — (1) Despatch
(2) Pain, sorrow
(3) Urging on pressure

Paksha — (1) Partisan
(2) Party
(3) Fortnight of lunar month
(4) Wing
(5) A braid of hair
(6) Argument
(7) Side of horse or elephant
(8) Army
(9) Argument

Ushnīsha — (1) Turban
(2) Crown, diadem

Vṛsha — (1) Lustful (śukrala)
(2) Rat
(3) Outstanding, best of person, suffix
(4) Bull
(5) Virtue, meritorious act
(6) Sign of the zodiac
V.S. Apte : (7) God of love
(8) Athletic man—stalwart
(9) Enemy
(10) Morality, justice
(11) Name of drug
(12) Karṇa
(13) Vishṇu

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Ākarsha — (1) Gambling
(2) Dice
(3) Gaming board, roulette
(4) Attraction
Medini : (5) Drawing of a bow or target for practice (*Kodaṇḍābhyāsa-vastu*)

Aksha — (1) One of the five sense organs
(m) (2) Dice
(n) (3) Axis, axle
V.S. Apte : (4) Pole of cart
(5) Beam of a balance
(6) Terrestrial latitude
(7) Seed from which rosaries are made
(8) A weight—karsha
(9) Tree
(10) Serpent
(11) Garuda
(12) Soul
(13) Knowledge
(14) Law suit, legal proceedings
(15) person born blind
(m) (16) Sanchal salt—blue vitriol

Karshū (f) — (1) Livelihood. As in my verse: *Karshūm karishyan kṛshakah karīshaih, karshūm nijām karshati ha nikrshṭam*
(2) Fire of dried cow dung
(3) Canal, rivulet

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Āmisha is also bribe—

(1) Consumption goods
(2) Enjoyment
(3) Flesh

Kilmisha — (1) Offence
(2) Sin

Varsha — (1) Shower of rain
(2) Country
(3) Year

Prekshā — (1) Intelligence
(2) Dancing
(3) View (being spectator)

Bhikshā — (1) Service
(2) Begging
(3) Hire wages
(4) Alms

Twisha — (1) Splendour
(2) Illumination

Nyaksha — (1) Enticing
(2) Inferior
(3) Parasurama

Adhyaksha — (1) Perceptible
(2) Chairman, superior

Rūksha — (1) Unfriendly
(2) Rough, harsh

Hansa — (1) Sun
(2) White swan

Medinī : (3) An order of monk
(4) Wind
(5) Supreme soul
(6) Soul
(7) One free from malice
(8) Unambitious king

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(9) Vishnu
(10) A kind of counsel

Divankasas — (1) God
(2) Chātak bird

Avatansa,
uttansa — (1) Ear ornament
(2) Head ornament (figurative)

Rasa — (1) One of the nine poetic sentiments
(2) Poison
(3) Potency
(4) Flavour, taste, relish

Medinī : (5) Water
(6) Fluid, essence, sap, juice
(7) Passion
(8) Mercury
V.S. Apte (9) Liquid drink
altogether 20: (10) Sauce, condinent
(11) Liking, love, affection
(12) Earth
(13) Internal region: Rasātala—hell

The navarasā are:

Sṛngāra, hāsya, karuna, raudra, vīra, bhayānak, bībhatsa adbhutā and sānta.

Vasu (n.) — (1) Gem
(2) Wealth
(3) Medicinal root (Caloptein ?)
(4) Gold
(5) Water
(6) Substance
(7) Salt
(m.) (3) Class of deities,8 in number

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V.S.Apte: (2) 'Eight' number
(3) Kubera
(4) Śiva
(5) Fire
(6) Tree
(7) Lake
(8) Rein
(9) Tie of a yoke
(10) Halter
(11) Ray of light
(12) The sun

Vedhas — (1) Brahman
(2) Vishnu
(3) Wise man
(4) The 'Arka' plant (Calopteins)

Āshīs — (1) Benediction
(2) Fang of serpent

Lālasā — (1) Request
(2) Longing

Hinsā — (1) Injury, violence, robbey
(2) Killing

Prasns — (1) Mother
(2) Mare

Archis — (1) Flame
(n. and f) (2) Light

Joytis — (1) Star
(f. and n.) (2) Lignt
(3) Pupil of the eye
(m.) (4) Fire
(5) Sun

Āgas — (1) Sin [as in my verse: *Mā gā āgaskare roshaṃ; dosham darśaya toshavān*]
(2) Offence

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Vayas	—	(1) Bird
		(2) Age
Varchas	—	(1) Splendour
(n.)		(2) Ordure
(m.)		(3) Chandra's son
Tamas	—	(1) Darkness
		(2) Rāhu
		(3) The third quality, savage: and uncivil acts
Mahas	—	(1) Light
		(2) Festival
Chhandas	—	(1) Metre
		(2) Desire
		(3) Vedas
Tapas	—	(1) Austerity
		(2) Vow
		(3) Month of Māgha
Sahas (n.)	—	(1) Force, strength
(m.)		(2) Month—Margaśirah
Nabhas (n.)	—	(1) Sky
(m.)		(2) Srāvana month
Okas	—	(1) House
Oka }		(2) Shelter
Ojas }	—	(1) Light
		(2) Power
Srotas	—	(1) Current of a river
		(2) Sense organ
Tejas	—	(1) Dignity
		(2) Splendour
		(3) Strength, energy
		(4) Semen
		(5) Sharpness
		(6) Point of flame
		(7) Heat or light

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(8) 5 elements—Prthvi, Āpa, Vāyu, Ākaśa, Tejas
(9) One with herioc lustre

Vidas — (1) Learned
(2) Intelligent
(3) Having the knowledge of the soul

Bībhatsa — (1) Cruel
(2) One of the Rasas
(3) Arjuna
(4) Envious

The following denoting excessively:

jyāyā — (1) Very old
(2) Very commendable

Kanīyā — (1) Very young
(2) Very small

Varīyā — (1) Very large
(2) Very excellent

Sādhīya — (1) Very good
(2) Very right

ending in ha:

Barha — (1) Peacock's tail
(2) Leaf
(3) Retinue

Graha — (1) Seizure
(2) Eclipse
(3) Sun and planet

Niryūha — (1) Door—exit
(2) Chaplet
(3) Desiccation
(4) Peg jutting out of wall (khunti in Marathi)

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Pragraha	—	(1) String of a balance
		(2) Reins
		(3) Ray
		(4) Tie-up
Viśva:		(5) Gold
		(6) Prisoner
		(7) Restraint
		(8) Arm
Parigraha	—	(1) Wife or dependent
		(2) Acceptance
		(3) Origin (Ajaya)
		(4) Bath (V.S. Apte)
		(5) Eclipse of sun
		(18 meanings all together given by V.S. Apte)
Āroha	—	(1) Beautiful woman's waist
		(2) Ride of horse or elephant
		(3) Ascent, rise of a hill or plant
		(4) Length
		(5) Height
Vyūha	—	(1) Multitude
		(2) Array of troops
		(3) Falsification
		(4) Reasoning
Ahi	—	(1) Serpent
		(2) Demon Vṛtra
		(3) Rampart
Paribarha	—	(1) Retinue (of a king et cet.)
		(2) Insignia of royalty
		(3) Thing
		(4) Wealth
Tamopaya	—	(1) Sun
		(2) Moon
		(3) Fire

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Then follow adverbs with more than one meaning:

Ā (prefix or preposition)	—	(1) A litte
		(2) Including
		(3) Prefix changing the meaning of a verb
		(4) Upto
Ā (non-prefix)		(1) Yes, I remember
		(2) Oh
		(3) What a pity
		(4) Denoting a collection
Āh	—	(1) Expressing anger
		(2) Expressing pain
Ku	—	(1) Evil (ku-karma)
		(2) Bad (kā-patha)
		(3) Little (kavoshṇa)

Dhiḳ (used with accusative) to express threat or reproach

Cha	—	(1) And
		(2) Moreover, after that
		(3) Mutually
		(4) Also

and many other uses, which have to be learnt from study of actual use, with the help of a dictionary.

Svasti	—	(1) In blessing (*Svastyastu te*)
		(2) In safety (*Svasti gachcha*)
		(3) With merit (*Svastimān svargam aśnute*)
		(4) Used at head of letter
Ati	—	(1) Very, exceedingly
		(2) Surpassing
Haima:		(3) Excessive
		(4) Improper. implying censure [*Atinidram na yujyate*, or *ati sarvatra varjayet*)

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Svit — (1) In questioning (*Kim svit kuśalam asti ?*)

(2) To express speculation (*Sarveśvaratvam Vishṇoh āhosvit Sivasya*)

Medinī: (3) Just an otiose participle

(4) Added to pronouns to show indefiniteness (kaschit)

Tu — (1) But (*Kshīrāt mānsam tu pushṭi-kṛt*)

(2) Indeed (*Śishtair matam to tad yuktam*)

(3) Used to draw attention to something

(4) By way of an otiose addition (*Cha vai tu hi cha vaitu hi*), especially to completion of metre in verse—

says Chandraloka :

Nirarthaka n tu hī-tyādi puraṇaikaprayojanam.

Sakṛt — (1) Together (*sakṛd yānti*)

(2) Once (*Sakṛdapi kuryād Gaya-śrāddham*)

Ārāt — (1) In the distance (*Ārāt chhātrāh sadā vaset*)

(2) Near, in proximity (*Sakhyam sthāpaydārāt*)

Paśchāt — (1) In the west

(2) Lastly

Uta — (1) And also

(2) Or

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Śaśvat — (1) Frequently
Śaśvat Viśṇum smaret)

(2) Together
(*Śishyai śaśvat gato guruh*)
Mediṇi gives several more meanings
(*Śaśvat syād ātma—praśne cha mangale;*
purākalpe sadārthe cha
punarathe cha dṛsyate')

(3) Eternally, always
Purākalp—in former age
Ātmapraśna—I wonder
Mangale—good willing, e,g.
Mangale, śaśvat yaśo śnuyu-yah.

Sākshāt — (1) With my very eyes
e.g. Sākshāt dṛsto mayā Harih.

(2) Verily, e.g. *Sakshāt Laxmiri-yaṃ vadhūh*

Bata — (1) Alas
(2) What a pity
(3) Happily
(4) Surprisingly
(5) For inviting—come e.g.

Ehi bata sakhe
vayam bata pramodamahe
or as in my verse :
"*Chintaśatairetu mṛtim biḍāla;*
āvām suhāsena bataiva vṛd-dhim."

Hanta — (1) In joy
(2) Pity
(3) Beginning—a sentence
(4) Sorrow—alas

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Haima:		(5) Gift being made
		(6) Expressingly,
		(7) Certainty
		(1) *Hanta lābhah śata guṇah*
		(2) *Hanta dīno rakshitaryah*
		(3) *Hanta te kathayishyāmi*
Prati	—	(1) A fit match for, instead, substitute e.g. *Abhimanyum prati Parīkshit*
		(2) comprehensiveness, each e.g. *Tīrtham tīrtham prati gachchati*
		(3) Towards e.g. *Vṛksha sākhām prati vidyotate vidyut*
		(4) Usage—without special significance
Iti	—	(1) Therefore e.g. *Ramo hanti iti Ravaṇah palāyate*
		(2) Sequence, e.g. *Vipra—kśhatriya viṭ—śūdrāh iti varṇah*
		(3) Illustrative (e.g. *īti Pāṇinīh*)
		(4) Denoting end—a conclusion e.g. *Dharmam ācharet iti*
Purastāt	—	(1) In the east
		(2) At first
		(3) Formerly
		(4) First of all
Yāvat—tāvat	—	(1) As much—so much e.g. *Yāvat dattam tāvat bhuktam*

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(2) Up to
e.g, *Mūlachchāyām yāvat prakaśah*

(3) Measurement
e.g. *Yāvat svarnam tāvat rajatam*

(4) Hulloa—to call attention to something
e.g. *Śrotriyam tāvat āmantra—yasva.*

Atha — (1) Auspicious beginning
e.g. *Athato brahma—jijñāsā*

(2) immediate beginning
e.g. *Snānam krtva atha bhunjita*

(3) Commencement
e.g. *Atha śabdānuśāsanam*

(4) Query
e.g. *Atha vaktum samartho śi*

(5) Totality
e.g. *atha dhātūn brūmah*

Vrtha — (1) In vain
e.g. *vṛthā dugdho anaḍvān*

(2) Irregular
e.g. *vṛthā dānam*

Nānā — (1) As adjective at the beginning of a compound: many, different, various

(2) Both

(3) Without
e.g. *Nānā nārīm nisphalā loka-yātrā,*

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cp. my verse :

Nānā netrā nāśam
evapnuvanti nānā kaśhtanś-
chopa bhuya prajastāh

Api — (1) Disapproval
e.g. *Api sinchet palāndum*
(2) Even, also
e.g. *Striyāpālaya, putrānapi*
(3) Question—
e.g. *Api Jānāsi*
kinchit
(4) Doubt
e.g. *Api choro bhavet*
(5) Possibility
e.g. *Api sthaṇum*
jayet Rāmah
(6) Prefix to roots
(7) Neither, nor
(8) Although
(9) Hope
(10) Uncertainty.
(11) Totality
e.g. *api stuhi*
(12) Permission
(13) Exclamation
(14) To denote missing words

V.S. Apte gives uses followed by name, preceded by pronoun ka, kā, kim

Vā — (1) Similarity
e.g. *Asīvisha vā sankruddah*
(2) Alternative
Śivo vā Viṣṇur vā

Viśva gives many other meanings

Nu — (1) Question—e.g. *Ko nu dhāvati*
(2) Or—e.g. *Ayam Bhimo nu*
Dharmo nu

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Haima adds :

(3) Please
(4) Afterwards
(5) Perhaps

Anu — (1) Following that
(2) Imitatingly

Haima adds several more meanings
See also V.S. Apte

Nanu — (1) Question e.g. *Nanu kimetat*
(2) Certainty—look ! e.g. *Nanu ayam yagī*
(3) Assent—e.g. *Nanu bachcha*
(4) Persuasion—e.g. *Nanu kopam muncha*

Sāmi — (1) Half—e.g. *Sāmi—nimīlitākshī*
(2) Defective—e.g. *Sāmi-kṛta kalyāṇa kārya*

Amā — (1) With—e.g. *Putreṇa amā bhunkte*
(2) Near—e.g. *Amātyah samīpa-varti*

Nūnam — (1) Surmising—e.g. *Nūnam ati-yaj-vanam priyah*
(2) Certainty—e.g. *Khudrepi nunam śaraṇam prapanne—*

Josham — (1) Silenty—e.g. *Josham tishṭha*
(2) Comfortably—e.g. *Josham āsīta varshasu*

Kim — (1) Question
(2) Reproach—e.g. *Kim rājā yo praja na nakshet*

Nāma — (1) Named e.g. *Himālayo nā a nagādhirājah*
(2) Possibility—e.g. *Bhavishyati yuddham nāma*
(3) Anger—e.g. *Vairī Rāvano nāma pāpah*

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(4) Accept with bad grace—e.g. *Śatroh sakāśāt gṛhṇati nāma*

(5) Reproach—'the devil'—e.g. *Ko nāmā ayam pralapati me višatah sabhāyām*

Alam — (1) Decoration—e.g. *Alankṛtah śīśuh*

(2) Enough e.g.—*Alambhuktavān*

(3) Able to, match for—*Alam mallo mallāya*

(4) Prohibition—e.g. "*Alam mahīpāla tava śramena*"

Hum — (1) Doubt—e.g. *Jalam mṛgatṛshṇayā hum?*

(2) Questioning—e,g. *Hum devadatto, yam*

Other lexicons add:

(3) Anger

(4) Persuasion

(5) Shyness

Samaya — (1) Proximity—e.g. *Samayā pattanam nadī*

(2) Middle—e g. *Samaya śailayor grāmah*

Punar — (1) Again—e.g. *Punaruktam*

(2) Then, on the contrary—e.g. *Kim punar brāhmanah puṇyah*

(3) Alternatively

Medini: (4) Difference

(5) Authority

Nir — (1) Certainty as in *Niruktam*

(2) Negative as in *Nir-dhano rāja*

Purā — (1) Old tale as in *Pura adhīte*

(2) Ancient, as in *Pnrātana*

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(3) Past, as in *Purāṇam*
(4) Near
(5) Future

Ūrī, ūrari, urarī denote—

(1) Expansion
(2) Undertaking

Svar — (1) Heaven
(2) Next world
(3) Sky

It is not clear how 'svar' occurs here

Kila — (1) Report, as in *Jaghān kansam kila Vasudevah*
(2) Probability, as in *Gurun kila atiśete śishyah*
(3) Inquiry

Medinī adds: (4) Falsehood
(5) Displeasure

Khalu — (1) Prohibition as in *Khalu ruditva*
(2) Expletive as in *Etat khalu āha*
(3) Inquiry, as in *Khālu jānāsi*
(4) Conciliation, as in *Dehi khalu vachakam*

Abhitah — (1) Near, as in *Vāranāsim abhita Bhagīrathī*
(2) Both, as in *Abitah kuru chāmaram*
(3) Quickness, as in *Abhito adhīshva*
(4) Totality, on all sides, as in *Abhito vanadāhah*
(5) In front of, as in *Abhito hinsako man abhidhāvati*

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Prādur — (1) Name, as in *Pradur āsīt Chakra-pāṇih*

(2) Appearance, as in *Prādur buddhit bhavishyati*

Mithah — (1) Mutuality

(2) In private

Tiras — (1) Concealment, as in *Tirobhūya āste*

(2) Obiique, awry, as in *Tirovartate chandrah*

(3) Contempt, as in *Tiraskrute*

Hā — (1) Sorrow, as in *Hā ramanīyo gatah kālah*

(2) Grief, as in *Hā Rāma-Vanam goto'si*

(3) Regret, as in *Hā, hato'asmi*

(4) Calling—as in *Ahahā*

Ahaha — (1) Wonder, as in *Ahaha buddhi—prakarsho rājnam*

(2) Pain or fatigue, as in *Ahaha dyutena nīto mayā kālah*

Hi —

(1) Because, for, as in *Agniratrāsti dhūmo hi dṛśyate*

(2) Indeed, as in—*Chandro hi sitah*

(3) Mere expletive

Medini adds:

(4) Question

(5) Pretext

(6) Confusion

(7) Dislike

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Avyayavarga and Lingadi-sangrahavarga

Notable adverbs are:

Srāk and drāk, mankshu and 4 other common ones meaning quickly as in my:

Srāg vayo
Yātī dehinām

or as in my:

Sāstrā svayam
Srāg aparāsra—mārjant
Durgā' nukampā
Nanu sā sa-vigrahā

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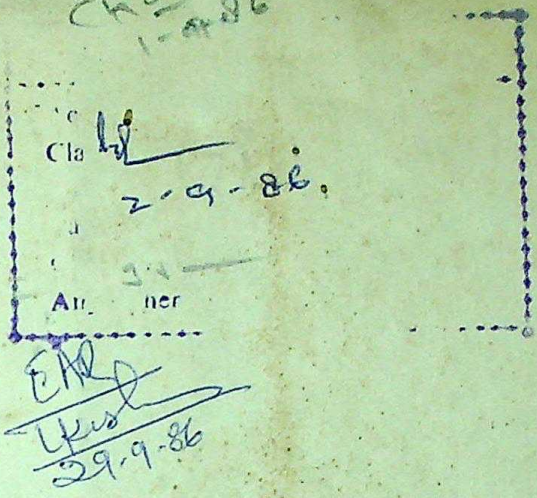

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